



Vachanamrut Rahasyarth Pradeepika Tika

Part 4

Acharya Swamishree
Purushottampriyadasji Maharaj

Vachanamrut Rahasyarth Pradeepika Tika

**The eternal philosophy of the Supreme Lord Shree Swaminarayan,
with its elucidation by Jeevanpran Shree Abji Bapashree**



Amdavad

Ashlali

Jetalpur

Gadhada Last Section

**Acharya Swamishree
Purushottampriyadasji Maharaj**

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Shreejibapa

Swamibapa

Victory to Lord Shree Swaminarayan



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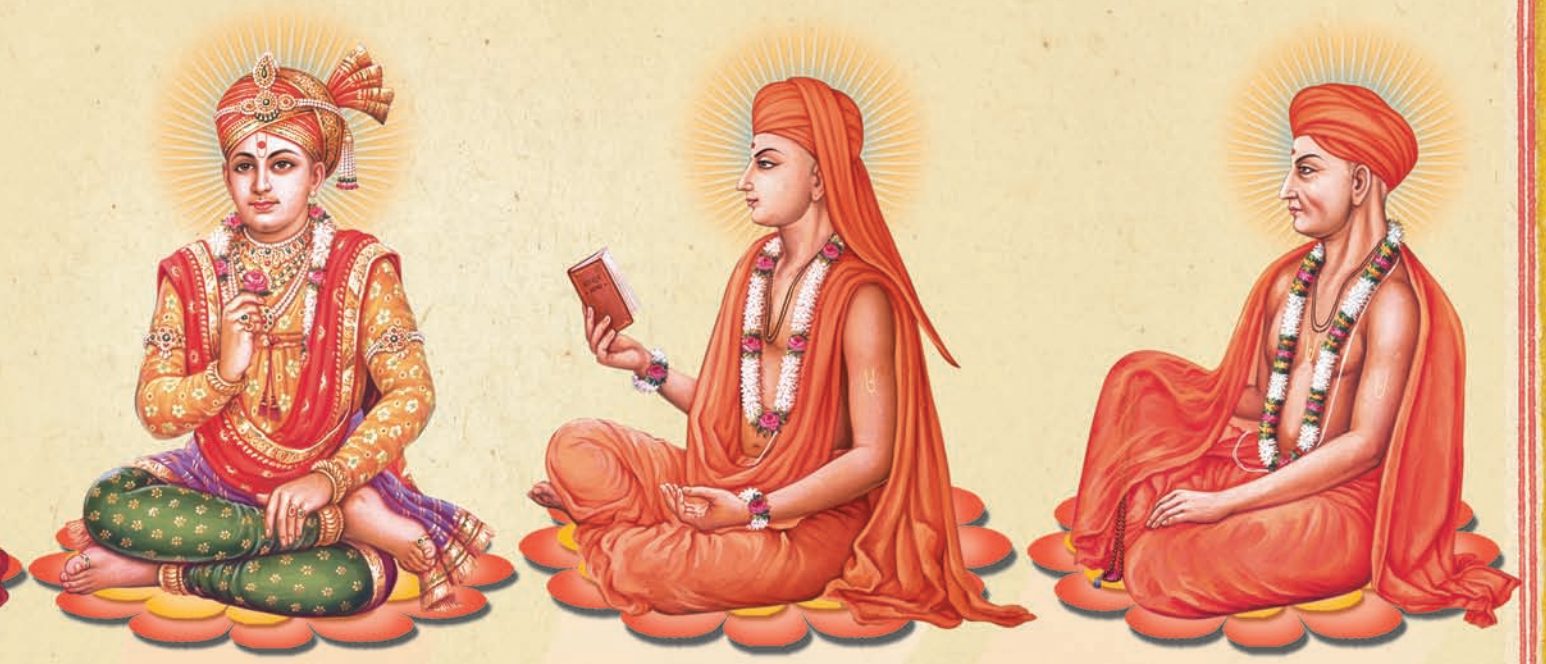
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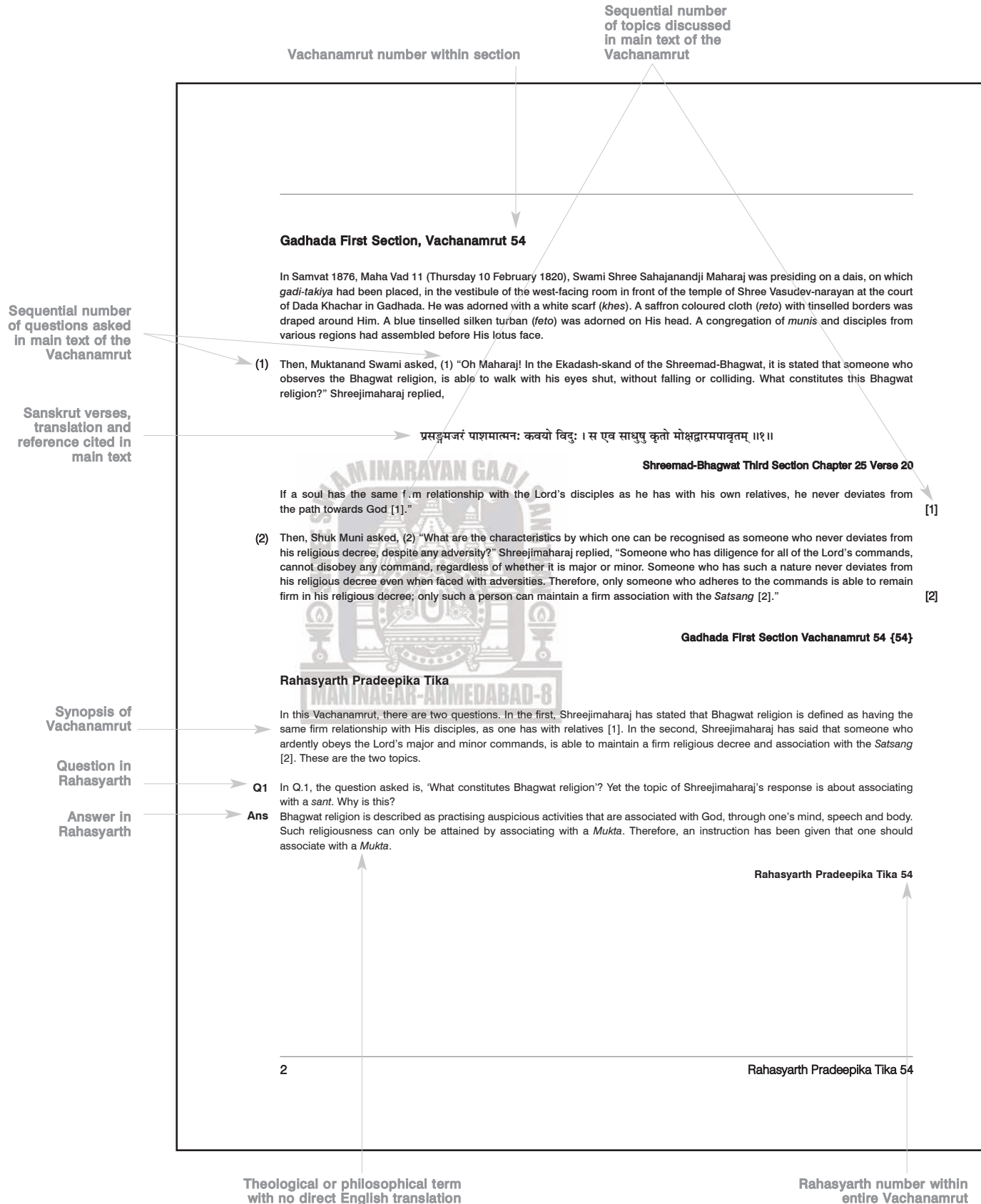
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Gadhada First Section, Vachanamrut 54

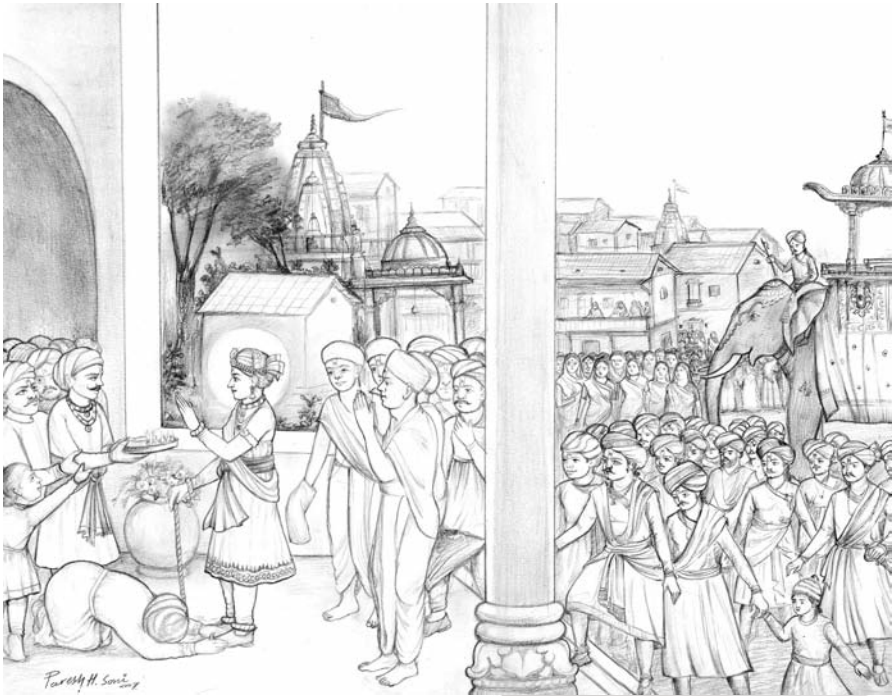


Image relating to
topic in Vachanamrut

Shreejimaraj arrives in a city and is greeted by thousands of people, who ceremonially welcome Him, perform adoration to Him and present Him with expensive objects

Caption for image

परागनेपामेहेतोपराग्यामीसेवकपराग
६३ २०० संवत् १६६१ नाकार्तिक शुद्ध १५
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मानहतानेभुजाउनेविषेपुजावनाग

Vadtal Section





Paresh H. Soni 2007.

Vadtal

The auspicious city of Vadtal is situated in the Charotar district of Gujarat, close to Nadiad.

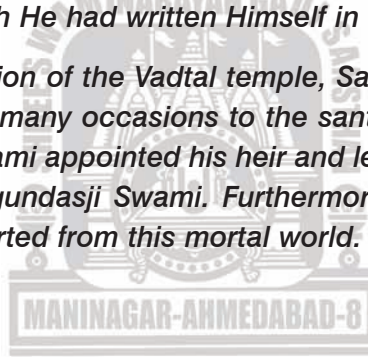
'Vad' means large and 'tal' means lake. In this region, there are many large lakes and dense forests of banyan trees grow there. The name of the city, Vadtal, was derived from this.

Some of the famous episodes performed by Shreej Maharaj in this city include the sants creating a grand swing with twelve individual swings for Shreej Maharaj to preside upon. To fulfil the spiritual desires of all the sants and disciples, Shreej Maharaj appeared in twelve forms and presided on each of the swings simultaneously.

In Samvat 1881, Shreej Maharaj had a large temple built in Vadtal and installed the Murtis of Laxmi-Narayan Dev Himself.

In Samvat 1882, from Kartik Sud 11 to Maha Sud 3, Shreej Maharaj held 20 assemblies, which form the Vadtal Section of the Vachanamrut scripture. Furthermore, in Maha Sud 5 of that same year in Vadtal, Shreej Maharaj presented the entire Satsang with His code of commandments, the Shikshapatri scripture, which He had written Himself in the Sanskrit language.

When completing the construction of the Vadtal temple, Sadguru Shree Gopalanand Swami revealed his divine prowess on many occasions to the sants and disciples. It was here that Sadguru Shree Gopalanand Swami appointed his heir and leader of the entire Swaminarayan Faith to be Sadguru Shree Nirgundasji Swami. Furthermore, it was in Vadtal that Sadguru Shree Gopalanand Swami departed from this mortal world.



Vadtal Section, Vachanamrut 1

In Samvat 1882, Kartik Sud 11 (Monday 21 November 1825), Swami Shree Sahajanandji Maharaj was presiding on a lavish throne on which a *gadi-takiya* had been placed, in the mango grove on the banks of Lake Gomti, on the northern side of the temple of Shree Laxmi-Narayan in Vadtal. He was dressed in white trousers (*surval*) and a white tunic (*angarkhu*). A dark coloured cloth was tied around His waist and a saffron coloured turban (*reto*) with a golden embroidered border was adorned on His head. A saffron coloured cloth with golden brocade was also draped over His shoulders. Garlands of roses were adorned around His neck, and tassels of roses were draped from his turban. Bracelets made of roses were tied around His wrists and arms. Exhibiting such beauty, He sat facing North with a congregation of *munis* and disciples from different regions assembled before His lotus face.

- (1) Shobharam Shastri from Vadodara asked Shreejimaraj a question. (1) “Oh Maharaj! When a person who seeks salvation attains the *nirvikalp* trance (*samadhi*), he becomes relieved from the three attributes of Maya (becomes *gunatit*) and he becomes an *Ekantik* disciple of God. Conversely, what is the fate of someone who has not attained the *nirvikalp* trance?” Shreejimaraj then replied, “It is not the case that the *nirvikalp* trance is attained only when the *prans* have been controlled. The manner of attaining the *nirvikalp* trance is different. I shall describe this, so listen. In the Shreemad-Bhagwat it is stated:

अत्र सर्गो विसर्गश्च स्थानपोषणमूतयः । मन्वन्तरे शानुकथानिरोधो मुक्तिराश्रयः ॥

Shreemad-Bhagwat Second Section Chapter 10 Verse 1

“The meaning of this verse is that there are nine characteristics of the universe, such as its creation and destruction. If someone who seeks salvation firmly recognises the *Murti* of Lord Shree Krishna, with whom it is worthwhile to take patronage, then, as a result of these characteristics, his mind can never be swayed. For example, once it is categorically recognised that ‘this is a mango tree’, then, even if lust, anger or greed arises, no kind of doubt ever arises about whether it is a mango tree or not. Similarly, if someone has developed a resolute determination for the *Murti* of the *pratyaksh* Lord Shree Krishna, and if no doubt arises within him about that, then, regardless of whether such a person has controlled his *prans* or not, he has attained the *nirvikalp* trance [1].

[1]

“Thoughts and volitions about the *Murti* of God may continue to arise in the mind of a particular person. Such a person may think, ‘what will the form of God be like in Brahm-pur? What will the form of God be like in Shwet-dweep and in Vaikunth? When will I attain the *darshan* of those forms?’ Such kinds of thoughts and volitions continue to arise within his mind. Even though he has attained the *pragat* God, he does not recognise Him to be the cause of all, and therefore he does not regard himself to be fulfilled. Even if such a person were to fall into a trance by the will of God, his thoughts and volitions would not subside. He

would continue wishing to see more newer things than he visualised in the trance, but the desires of his mind would not cease. Such a person may attain a trance state, but it is merely a *savikalp* trance. Even if he does not fall into a trance, he is in a state of *savikalp*. Such a person cannot be called an *Ekantik* disciple who is free from the three attributes. Whereas, someone who has a firm determination in the *Murti* of God may experience the trance state or may not, yet still, he is indeed, in a constant state of *nirvikalp* trance [2].” [2]

- (2) Dinanath Bhatt then asked a question. (2) “What is the fate of a person who endeavours to eliminate the thoughts and volitions of his mind but is unable to overcome them?” Shreejimaraj replied, “When the war between the Kauravas and Pandavas was to commence, both sides thought that they should fight at such a place whereby the soul of anyone who dies during the battles attains betterment. Considering this, they fought in the Kuru-kshetra, as a result of which, those who were victorious attained betterment and those who were killed in the war also attained the abodes of deities, where they enjoyed bliss beyond the pleasures of the [worldly] kingdom. In the same manner, someone who battles with his mind attains the state of *nirvikalp* and becomes an *Ekantik* disciple of God, if he is able to overcome the mind [3].” [3]

“Moreover, even if he is defeated by the mind and he falls from his union with God (i.e. becomes *yog-bhrasht*), still, after one, two or even several births, he does eventually become an *Ekantik* disciple, but the endeavours that he has performed never become futile. Therefore, someone who is intelligent must definitely develop enmity towards the mind in order to attain salvation. If he is then able to conquer the mind, it would be beneficial to him, and even if he is defeated by the mind, he falls from his union with God and ultimately, he still attains beatitude. For that reason, whoever wishes to attain salvation must definitely develop enmity towards the mind [4].” [4]

Vadtal Section, Vachanamrut 1 {201}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreejimaraj has stated that a disciple who develops a firm determination about the divinity of His *pratyaksh* human *Murti* has indeed, eternally attained a *nirvikalp* trance, regardless of whether his *prans* have been controlled or not. He is beyond the attributes of Maya and he is an *Ekantik* disciple [1]. ‘In the abode, what will His *Murti* be like? When will I attain the *darshan* of that *Murti*?’ If such volitions remain in an individual, he may attain a trance state, but it is merely a *savikalp* trance [2]. In the second question, someone who overcomes the notion of His *pratyaksh* *Murti* having human characteristics and surmounts the falsity that His idols have the characteristics of idols, attains salvation during that very same lifetime [3]. If someone does not overcome this volition, he becomes *yog-bhrasht*. However, he does attain salvation after subsequent births [4]. These are the four topics.



Disciples perform the darshan of Shreej Maharaj, having overcome the notion of His pratyaksh Murti having human characteristics and the falsity that His idols have the characteristics of idols. Such disciples attain salvation during their very same lifetime

Q1 In Q.2 T.4, it is said that a person becomes *yog-bhrasht* and attains salvation after one or two births. However, in GFS.70 Q.3, Shreej Maharaj has stated that one should remain carefree as He will provide the required assistance. How should this be understood?

Ans Here, in this Vachanamrut, it is stated that someone who has a deficiency in understanding the divinity of God's human *Murti* has to be born again. In GFS.70, it refers to when the divinity for Shreej Maharaj's human *Murti* has been appreciated, but thoughts relating to the five worldly sensations still arise. Shreej Maharaj has said that He will provide the assistance required because that individual is physically abiding by the five *vartmans* and is endeavouring to eliminate his passions, but has died whilst still doing this. God takes care of such an individual. Whoever has not understood the divinity of Shreej Maharaj's human *Murti* has to be born again in order to eradicate such ignorance.

Rahasyarth Pradeepika Tika 201

Vadtal Section, Vachanamrut 2

In Samvat 1882, Kartik Sud 13 (Wednesday 23 November 1825), Swami Shree Sahajanandji Maharaj was presiding on a dais that had been placed under a mango tree on the banks of Lake Gomti, on the northern side of the temple of Shree Laxmi-Narayan in Vadtal. He was adorned in yellow silken trousers (*surval*) and a red two-tone coat (*dagli*). A saffron coloured silk turban (*pagh*) with a brocaded border was adorned on His head, and a silk scarf (*shelu*) with a brocaded border was draped over His shoulders. Garlands of *champa* flowers decorated His turban and garlands of white flowers were adorned around His neck. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- Shreejimaraj then said, “Let us commence a session of questions and answers.” With (1) joined hands, Kandasji Patel of the village of Buwa asked, (1) “Oh Maharaj! How does God become pleased?” Shreejimaraj replied, “God becomes pleased if one is not treacherous towards Him. You may then ask ‘what is meant by being treacherous?’ Well! The creator and destroyer of the whole universe is God. If someone does not attribute God to be the creator and destroyer, but instead believes that the creator and destroyer of the universe is Kaal, or Maya, or deeds (*karma*), or nature, this constitutes treachery towards God. This is because God is the creator and destroyer of all, yet instead, such a person believes that Kaal, deeds, nature and Maya are the creators and destroyers. This constitutes extreme treachery towards God. I shall give you an example that illustrates this. You are the chief of a village. If someone tries to depose you from your authority, he would be regarded as being treacherous towards you. Furthermore, if someone does not accept the commands of the sovereign of the world, and instead acknowledges the authority of someone else who is not a king, that individual would be treacherous against the sovereign. Again, someone may spread rumours that ‘our king has no nose, no ears or no arms and legs’; and in this manner, depict the king’s body to be deficient and deformed, even though his body is complete. Such a person is regarded to be treacherous against the king. In the same manner, God is perfectly complete and possesses hands, feet, etc. Not even a slight deformity exists. He is indeed, eternally *murtiman*. Therefore, regarding Him not to be the creator; considering Him to be *nirakar*; and considering that someone other than God, such as Kaal, is the creator, constitutes being treacherous towards God. Someone who is not treacherous towards God in these manners has perfectly performed adoration to Him. Without this understanding, someone may perform adoration to God using items such as sandalwood paste and flowers, but still, he is treacherous towards God. God therefore becomes pleased only with someone who regards Him to be the creator and destroyer of the universe and understands Him to be *murtiman* [1]. [1]

“In the Vedas, Narayan himself has narrated the *Murti* of God in his own words, in many different ways. However, no-one was able to understand this. Then, the Sankhya scripture advocated the existence of twenty-four elements and attributed the twenty-fifth element to be the *Murti* of God. The Acharya of the Sankhya philosophy, Kapil Muni, believed that the soul

behaves in a uniform manner throughout the *sthool*, *sookshma* and *karan* bodies, and that it cannot remain separate from them. He also thought that Ishwar behaves in a uniform manner throughout its *virat*, *sootratma* and *avyakrut* bodies, and that he cannot exist without them. For that reason, the Sankhya philosophy considers the soul and Ishwar to be the twenty-fourth element, and the twenty-fifth to be the Param-aatma. The Acharya of the Yog philosophy, the sage Hiranyagarbh, propounded that there are twenty-four elements, and that the soul and Ishwar are included in the twenty-fifth. He therefore regarded Param-aatma to be the twenty-sixth element. In this manner, both the Sankhya and Yog scriptures have defined the *Murti* of God. However, the reality of God's *Murti* was not categorically elucidated. Merely by inference, the Sankhya philosophy states that the entity that is superior to the twenty-fourth element is true; and according to the Yog philosophy, above the twenty-four elements are the soul and Ishwar, and beyond those is the Param-aatma, who is true. In this manner, through both philosophies, the knowledge of the *Murti* of Param-aatma was based on inference, but these philosophies were unable to disclose the knowledge about whether God is black, yellow, long, short, *sakar* or *nirakar*. Lord Vasudev himself subsequently composed the Panch-ratra Tantra in which he advocated that Lord Shree Krishna Purushottam eternally resides in his Akshardham with a divine, *sakar* and *murtiman* form; and that same God grants *darshan* five times in each day to the infinitely many Nirann-muktas who live in Shwet-dweep. In Vaikunth, that same God exists in a form with four arms, and bears a conch shell (*sankh*), disc (*chakra*), mace (*gada*) and lotus (*padma*) and presides with Laxmiji; he is served by Vishwakshen and other attendants. That very same God is worthy of performing adoration to; worthy of worshipping; and worthy of being attained. Furthermore, this same God assumes the forms of the incarnations, such as Ram and Krishna and appears as the four forms of Vishnu (Chatur-vyuh) i.e. Vasudev, Sankarshan, Pradyumna and Aniruddh. In this manner, he has propounded the existence of the *sakar Murti*. Naradji then revised the Panch-ratra Tantra and it became known as the Narad Panch-ratra. In that manner, the *Murti* of God has been propounded in such a way that no doubts remain. In the same way, Shivji composed the Pashupat scripture in which he described the form of the same Shree Narayan to have eight arms or four arms. It is therefore stated in the Shreemad-Bhagwat:

नारायणपरा वेदा देवा नारायणाङ्गजाः । नारायणपरा लोका नारायणपरा मखाः ॥

नारायणपरो योगो नारायणपरं तपः । नारायणपरं ज्ञानं नारायणपरा गतिः ॥

The Vedas are devoted to Narayan. The deities are all created from the form of Narayan. All the Loks, the objectives of sacrifices, Yog practices, austerities and spiritual knowledge are devoted to Narayan and so Narayan is the objective of all endeavours.

Shreemad-Bhagwat Second Section Chapter 5 Verses 15 & 16

“It is also stated:

वासुदेवपरा वेदा वासुदेवपरा मखाः । वासुदेवपरा योगा वासुदेवपराः क्रियाः ॥

वासुदेवपरं ज्ञानं वासुदेवपरं तपः । वासुदेवपरो धर्मो वासुदेवपरा गतिः ॥

The Vedas are devoted to Vasudev. The objectives of sacrifices, objectives of Yog, all activities, spiritual knowledge, austerities and the religious decree are devoted to Vasudev. Thus, Vasudev is the objective of all endeavours.

Shreemad-Bhagwat First Section Chapter 2 Verses 28 & 29

“In this manner, the form of Shree Krishna Narayan Vasudev has been propounded through those five scriptures. Only someone who understands the form of God through these five scriptures can be regarded as being completely knowledgeable. For example, when a person looks at milk with his eyes, it is apparent that it is white; when he smells it with his nose, it is perceived to be fragrant; when he touches it with his finger, it is felt to be cold or hot; and when he tastes it with his tongue, it is sensed to have a pleasant taste. A total knowledge about the milk cannot be gained through just a single *indriya*. However, when it is examined with all the *indriyas*, a full comprehension of its attributes is attained. Similarly, a complete knowledge about the *Murti* of God is attained when it is sought through the five scriptures, such as the Vedas. Knowledge gained in this manner is said to be a complete knowledge. God becomes pleased with someone who has such an understanding. There is no other means of pleasing the Lord. Therefore, only someone who understands Him in this manner is called a completely knowledgeable person; and God becomes immensely pleased with only such an individual [2].”

[2]



Vadtal Section, Vachanamrut 2 {202}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there is one merciful statement in which Shreejimaraj has stated that someone who regards Him to be formless and not the creator; but instead regards others apart from Him, such as Kaal, to be the creator, may perform adoration to Him with items such as sandalwood paste and flowers, but that individual is still treacherous towards Him. The Lord regards it to be a service to Him, when someone understands Him to be *murtiman* and the creator and destroyer of all; and He becomes pleased with such an individual [1]. By using examples from the *paroksh* scriptures and naming such scriptures, Shreejimaraj has stated the manner in which to understand His own form. He has stated that in the Vedas, the form of God, i.e. Narayan, has been mentioned, but it could not be understood. The Sankhya scripture has stated that the Param-aatma is beyond the twenty-four elements. The Yog scripture states that the soul and Ishwar are beyond the elements, and God (Param-aatma) is beyond them.

However, a true elucidation was not given. The Panch-ratra scripture has stated that God is *sakar* and *murtiman* in Akshardham, together with His attendants; and it is He who manifests through the incarnations. His disciples should therefore understand God to be superior to all, i.e. the soul, Ishwar, Brahm and Akshar. This should be known as the philosophy of Sankhya. The Yog philosophy states that the Param-aatma is superior to the soul and Ishwar, i.e. this philosophy professes Him to be beyond the soul, i.e. all up to Pradhan-Purush, and beyond Ishwar, i.e. all up to Mul-akshar; beyond that is His lustre, i.e. Brahm; and understanding Him to be beyond even that Brahm, He should be meditated on. The Vedas state the existence of God; that God should be understood categorically as being God. The Panch-ratra scripture narrates that God is eternally *sakar* and is the creator and destroyer of all. In accordance with this, He should be understood as being the eternally divine and *sakar Murti*; the creator and destroyer of all; the incarnator of all the incarnations; the benefactor of bliss to all; and supreme. One should offer devotion to Him and offer adoration to His idols - perform *aarti* to them, offer food to them, lay them down to rest, and in these manners, offer services to Him. Someone who understands this is a knowledgeable disciple; the Lord becomes pleased with such an individual [2]. These are the two topics.

- Q1** In T.1, it is stated that someone who regards Kaal, deeds etc. to be the creators is treacherous. In which manner would such a person understand Kaal, etc., to be the creators?
- Ans** Such a person believes that the instigator of devastation is Kaal, but does not understand that it occurs due to the inspiration given by Shreej Maharaj. This constitutes regarding Kaal to be the instigator. He regards Maya to be the creator of the world, but does not realise that Maya is performing that task because of the inspiration given by Shreej Maharaj. This constitutes regarding Maya to be the instigator. Someone who believes that happiness and misery is experienced as a consequence of his deeds, and salvation is also attained in accordance with such deeds, has attributed the deeds to be the instigator. He does not realise that Shreej Maharaj is the one who bestows the fruits of deeds and He is the granter of salvation. Someone who believes that the creation, sustenance and devastation of the world occurs naturally, and does not consider that they are due to Shreej Maharaj, has attributed nature to be the instigator.
- Q2** In T.2, it is stated that Narayan has mentioned the form of God in the Vedas. Who should be understood as Narayan? Who should be understood as this God?
- Ans** Here, Mul-purush has been called Narayan. He has given a description of his own form. In the Vedas, He himself has been called God.
- Q3** It is said that Lord Vasudev composed the Panch-ratra Tantra. Which Vasudev should be understood here? He has referred to Lord Shree Krishna Purushottam. Which Lord does this refer to? His Akshardham is mentioned. What should be understood by this?
- Ans** Vasudev-brahm is superior to Mul-purush and it is Vasudev-brahm who composed the Panch-ratra Tantra. Shreej Maharaj has referred to Himself as Lord Shree Krishna Purushottam. In A.7

T.1, the abode named Brahm-pur is referred to as the Akshardham stated here. That Vasudev himself, whilst remaining in Brahm-pur, gives *darshan* five times each day to the Nirann-muktas in Shwet-dweep. It is stated that he assumes the forms of the incarnations such as Ram and Krishna and assumes the four forms of Vishnu such as Vasudev. This means that he assumes the forms of Maha-tattva, i.e. Vasudev, and his evolutes, Aniruddh, Pradyumna and Sankarshan, by entering into them by virtue of his omniscience. Those who may be referred to as Vasudev are stated in the Rahasyarth of P.2 Q&A.4.

Q4 Here, Vasudev-brahm is stated as being superior to the cause of Shree Krishna. Where else has this been stated?

Ans In K.10 Q.1 T.4, Brahm has been stated to be beyond Prakruti-Purush. This Brahm refers to Vasudev. In L.12 Q.1, it is stated that someone who considers Shreejimaraj to be like Shree Krishna has the lowest category of *nirvikalp* determination; someone who considers Him to be like Vasudev, the Lord of Shwet-dweep is of an intermediate category of *nirvikalp* determination. In P.6 T.1, the incarnator of Shree Krishna is said to be Vasudev. In A.7 T.1, Vasudev's abode is said to be Brahm-pur, which is beyond Golok. Therefore, Vasudev-brahm is the incarnator, cause and controller of Shree Krishna.

Q5 Who else can be referred to as Narayan?

Ans Starting from Vishnu, everyone, i.e. Vairaj-purush, Pradhan-Purush, Mul-purush, Nar-Narayan, Vasudev and Mul-akshar, can be called Narayan. The master (*swami*) of all is Shreejimaraj. For that reason, His name is Swaminarayan.

Q6 In T.2, it is stated that Lord Vasudev composed the Panch-ratra scripture, in which Vasudev himself is propounded. However, it is later stated that all five scriptures propound Shree Krishna. How should this be understood?

Ans The latter is a collective statement, in which it is said that the five scriptures propound Shree Krishna Narayan and Vasudev, i.e. both have been mentioned together. To clarify, the Panch-ratra propounds Vasudev and the other four scriptures propound Shree Krishna.

Rahasyarth Pradeepika Tika 202

Vadtal Section, Vachanamrut 3

In Samvat 1882, Kartik Vad 11 (Tuesday 6 December 1825), Swami Shree Sahajanandji Maharaj was presiding on a grand throne, at the temple of Shree Laxmi-Narayan in Vadtal. He was dressed entirely in white clothing and garlands of roses were adorned around His neck. Tassels decorated the turban (*pagh*) that was adorned on His head. A congregation comprising of a group of all the *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “Within our Uddhav *Sampraday*, a person who possesses the four virtues, i.e. spiritual knowledge (*gnan*), asceticism (*vairagya*), the religious decree (*dharma*) and devotion (*bhakti*) towards God, is called an *Ekantik* disciple. Only such an individual is worthy of prominence within our *Satsang*. Amongst these virtues, if all four are not complete and only one is dominant, which one virtue is such that the other three are encompassed within it?” Gopalanand Swami and Muktanand Swami then replied, “Oh Maharaj! That one virtue is the religious decree, because if a person abides by the religious decree, the other three virtues will also arise within him.” However, Shreejimaraj queried, “The religious

Sadguru Shree Gopalanand Swami and Muktanand Swami reply to Shreejimaraj’s question



decree may be adhered to by even someone who is averse [to God]. Will we make him prominent within our *Satsang*?" Hearing this, no-one was able to answer further and so Shreej Maharaj continued, "If a person possesses devotion along with an appreciation of God's greatness, even if his conviction about the soul (*aatma-nishta*), religious decree and asceticism exist to a limited extent, he will not fall from the religious decree. This is because anyone who has an appreciation of God's greatness thinks, 'if even Brahma and all the other deities remain in accordance with the commands of God, how can I contravene them?' Realising this, such a person remains relentlessly adherent to the vows given by God [1]." [1]

(2) Shuk Muni then asked, (2) "If fulfilment can be attained by having only devotion together with an appreciation of the greatness of God, why have all four virtues been stated; why has just devotion not been prescribed?" Shreej Maharaj then replied, "If a person possesses intense devotion towards God together with an appreciation of His greatness, the other three virtues are encompassed within that devotion. However, if only an ordinary devotion exists, the other three are not encompassed within this one virtue. Therefore, it is said that all four virtues are contained in a person who possesses intense devotion, and he is called an *Ekantik* disciple. Such extraordinary devotion was prevalent in King Pruthu. When God told him to ask for a boon, he asked for 10,000 ears to listen to the discourses of God, but he did not ask for anything else (Shreemad-Bhagwat Section 4 Chapter 20). The Gopis who were not permitted to go to dance in the Ras-krida relinquished their bodies and went to Shree Krishna. When such extraordinary devotion exists in someone, the other three virtues, such as spiritual knowledge, are encompassed within that devotion [2]." [2]

(3) Brahmanand Swami then asked, (3) "What is the means of attaining such an extraordinary devotion? Shreej Maharaj answered, "It arises from offering one's services to a *Mota-purush* (*Sat-purush*). There are four types of *Mota-purush*. One is like a lamp; the second is like a torch; the third is like lightening; and the fourth is like the Vadvanal fire. Amongst these, the one who is like a lamp is extinguished by wind in the form of sensations. The one who is like a torch is extinguished when stronger winds of sensations blow. The one who is like lightening is not even extinguished by water in the form of Maya's rain. The Vadvanal fire remains ablaze in the oceans. It is not even extinguished by the water of the ocean. It drinks the salty sea water and then dispenses sweet water, which is then turned into clouds that bring rain onto the Earth; and due to this, the various types of tastes are created. A *Mota-purush* who is of this kind transforms even salty souls who are like the ocean water, and makes them sweet. Of the four types of *Mota-purush* stated, by serving the *Mota-purush* who is like the fire of lightening and the Vadvanal fire with the mind, deeds and words, whilst also remaining adherent to the religious decree, devotion together with an appreciation of God's greatness arises within the heart. It should be understood that the one who is like the fire of lightening is an *Ekantik sadhu* of God, and the one who is like the Vadvanal fire is God Himself [3]." [3]

Vadtal Section, Vachanamrut 3 {203}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreejimaraj has stated that someone may possess devotion together with an appreciation of His greatness, whilst the other three virtues, i.e. the conviction about the soul, religious decree and asceticism, may be limited, but still he does not fall from the religious decree. Therefore, devotion is superior to the other three [1]. In the second question, Shreejimaraj has stated that all three virtues, such as spiritual knowledge, are included with the virtue of extraordinary devotion [2]. In the third, there are four types of *Muktas*; by offering services to the *Muktas* who are like lightening and the Vadvanal fire, the extraordinary type of devotion is developed [3]. These are the three topics.

Q1 In Q.1, Shree Gopalanand Swami and Muktanand Swami answered the question by saying that if the religious decree is adhered to, the other three virtues arise. They were *Anadi-muktas*, so why did they answer in that manner?

Ans Shree Gopalanand Swami and Muktanand Swami answered by saying that if the *Bhagwat-dharma* exists, all the other three virtues, i.e. spiritual knowledge, devotion and asceticism, are included. However, because they did not specify the *Bhagwat-dharma*, and instead, they referred to only the religious decree (*dharma*) in a general sense, it could be misunderstood by some that they were referring to the ordinary type of religious decree. For that reason, Shreejimaraj answered the question again. He indicated the frailty of an ordinary religious decree, and clarified that the three virtues such as religious decree are included in devotion. That devotion and the *Bhagwat-dharma* are the same. Therefore, there is no difference between the answer given by them and that given by Shreejimaraj.

Q2 If Shree Gopalanand Swami and Shree Muktanand Swami were referring to the *Bhagwat-dharma*, etc., why did they not clarify this when Shreejimaraj doubted their answer?

Ans Both those *Muktas* have a propensity of devotion with servitude, and therefore, when Shreejimaraj started to answer the question, they did not interrupt Him. It is a characteristic of a servant not to interrupt when elders are speaking. For that reason, they did not speak up.

Q3 In Q.3, it is said that those who are like lamps and those who are like torches are extinguished by the winds in the form of sensations. What kinds of sensations are such that they extinguish those who are like lamps, and what kinds extinguish those who are like torches?

Ans If someone encounters women, wealth, good food and drink, etc., occasionally, and thoughts about experiencing them sometimes arise, he is said to be like a lamp. If someone constantly has a contact with these things, but thoughts about experiencing them do not arise; and he has a long association with an irreligious person who forcedly compels him to contravene his commands as a result of which, thoughts about experiencing such things do arise, then, he is said to be like a torch. If someone contravenes the vows and physically experiences them, he cannot even be said to be like a lamp. Someone who contravenes the code of conduct and does not behave in accordance with the moral instructions given in the scriptures such as the

Dharmamrut, Nishkaam-shuddhi and Shikshapatri, cannot indeed be called a *Mota-purush*. Someone who is not extinguished by rainfall in the form of Maya, i.e. he remains within Maya in the same manner that a lotus remains in the water, is never affected by such influences, even under the pressure of an adverse place, time, etc. He influences anyone who associates with him to become free of passions just like himself, and he aids that person to develop affection for the *Murti* of Shreejimaraj; and he frees him from everything else. Such a person is an *Ekantik* and is said to be like lightening. Someone who, merely by his own will, enables even a most unworthy soul to become free of all passions, and ensures that he becomes blessed by the bliss of Shreejimaraj, are *Param-ekantik[-muktas]* and *Anadi[-muktas]* who have attained the accomplished state (*siddh-dasha*). They are said to be like the Vadvanal fire.

Q4 In this Vachanamrut, it is said that the one who is like the Vadvanal fire is God Himself. However, in the Rahasyarth of Q&A.3 above, you have said that the *Param-ekantik[-muktas]* and *Anadi[-muktas]* who have attained the accomplished state are like the Vadvanal. What is the reason for this?

Ans The accomplished *Muktas* who have attained similar qualities to Shreejimaraj are as competent as Shreejimaraj. This is described amongst the auspicious virtues of God that are stated in GFS.62 Q.1. Just as God is independent and able to do whatever He wills, such a disciple also becomes independent and able. In S.11 Q.1, it is stated that he attains similar characteristics to God and becomes as independent as God is. Also, in GFS.9 T.2, *Muktas* are referred to as God's *Murtis*, and in GMS.66, *Muktas* are said to be equivalent to Him. Therefore, here, in this Vachanamrut, He has stated that He, God, is like the Vadvanal fire. This is to indicate the greatness of His *Muktas*, i.e. to say that His *Muktas* who have attained the state of accomplishment are just as competent as He is. This is what should be understood. It should not be misunderstood that Shreejimaraj Himself is like the Vadvanal. By thinking this, Shreejimaraj would be classified as being a *Sat-purush*; that is not the reality. Shreejimaraj is the controller, master and the sustenance of those *Muktas*; He is the donor of their bliss. *Sat-purushs* are the servants of Shreejimaraj and they enjoy His bliss. However, just like Shreejimaraj, they are able to bestow absolute salvation (*aatyantik-moksh*) and for that reason, they have been said to be equivalent to Him. For this reason, it is stated that God Himself is like the Vadvanal, i.e. to indicate that the *Mota-purushs* are just like God.

Rahasyarth Pradeepika Tika 203

Vadtal Section, Vachanamrut 4

In Samvat 1882, Magshar Sud 10 (Tuesday 20 December 1825), Swami Shree Sahajanandji Maharaj was presiding at the temple of Shree Laxmi-Narayan in Vadtal. His *Murti* was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face. Shreejimaraj commanded, “Let there be a session of questions and answers.”

- (1) So, Muktanand Swami asked, (1) “For a disciple of God who follows the path of devotion, which one spiritual endeavour is such that by performing it, all other spiritual endeavours for the attainment of salvation are encompassed within it?” Shreejimaraj replied, “If someone associates with a *sant* who possesses the thirty-two characteristics, with his mind, deeds and words, all the other spiritual endeavours that exist for the attainment of salvation that exist, are achieved through that association with the *sant* [1].”

[1]

- (2) After answering in this way, Shreejimaraj asked a further question. (2) “The *Ekantik* disciple of God who is a practitioner of the Yog philosophy realises that the philosophies of both the Sankhya and Yog scriptures are based on Vasudev-narayan. In which manner should that practitioner of Yog maintain his inclination (*vrutti*) on the *Murti* of God? How should he control his mind? How should he keep the *Murti* affixed in his mind? How should he keep his inclination focussed towards his *antah-karans*? How should he keep his inclination facing outwards? By which Yogic prowess does he remain separate from unconsciousness in the form of sleep, and the obstacles in the form of thoughts and volitions? Answer these questions.” Muktanand Swami and Gopalanand Swami answered in a manner that they could, but their answers were not satisfactory. Shreejimaraj then said, “When water is forced through a fountain, it is rotated into a spiral and forced upwards. Similarly, the inclination of the soul is rotated within the *antah-karans*, just like the water in the fountain, and is then forced out through the five *indriyas*. The practitioner of yoga controls the inclination in two ways. With one portion of his inclination, he contemplates on Lord Shree Vasudev, who remains within his heart as the witness. He keeps the other portion of his inclination focussed outwards through his eyes. With that inclination, He contemplates on the external *Murti* of God. He concurrently contemplates on the entire *Murti*, from head to toe. He does not contemplate on each individual limb separately. It is like when one looks at a huge temple, it has to be visualised in its entirety; or when one looks at an enormous mountain, the whole of it has to be seen together. In the same manner, when he looks at the *Murti* of God, he does not visualise each individual limb separately. When he is contemplating on the *Murti* being at a distance from his sight and sees another object besides God, he brings that *Murti* of God close to him and contemplates that it is on the tip of his nose. Whilst doing this, if another object is seen along with God, he contemplates on the *Murti* being at the centre of his eyebrows. If he becomes lethargic or sleepy whilst doing this, he would again fixate on the *Murti* that was before him at a distance. Then, just as children fly kites, he flies a kite in



A sant meditates on the Murti of Shreej Maharaj. By dedicatedly persevering with such concentration, the divine Murti of the supreme Lord is installed into his heart

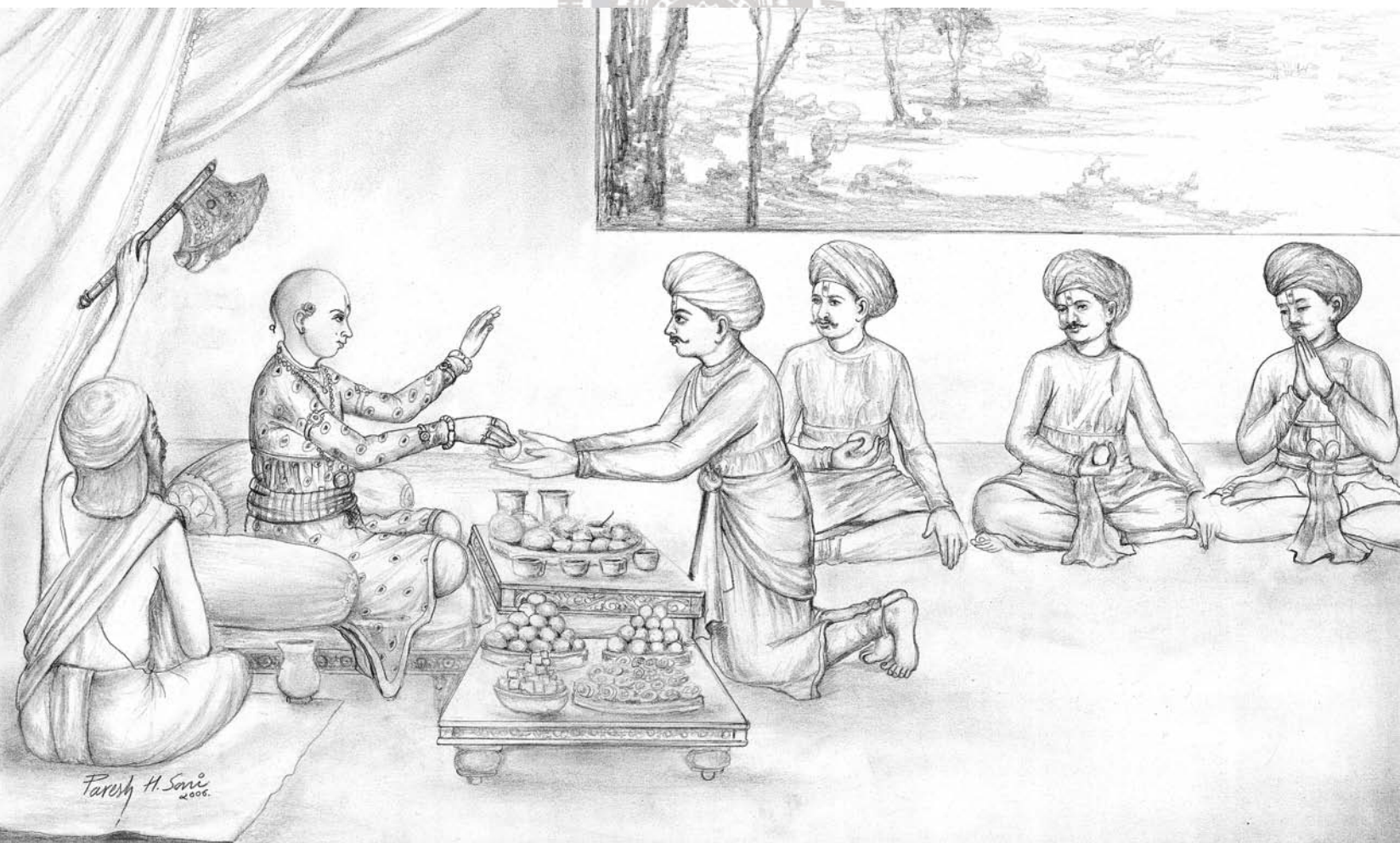
the form of the *Murti*, using string in the form of his inclination, and in this manner, he raises the *Murti* afar and then brings it close to him again, as well as swaying it from side to side. By doing this through his Yogic prowess, he becomes alert again before contemplating on the *Murti* being on the tip of his nose. From there, he would bring it to his eyebrows before installing the *Murti* in his heart. In this manner, he unifies the two *Murtis*, i.e. the *Murti* that exists within his heart as the witness and the external *Murti*. Consequently, the two portions of the inclination of the *antah-karans* become one. Whilst doing this, if he feels lethargic or sleepy, he once again divides his inclination into two portions and brings the *Murti* out again. In the very same manner, he practises such yoga through his ears, skin, eyes, tongue and nose, and also contemplates on the *Murti* of God through his mind (*man*), intellect (*buddhi*), *chitt* and ego (*ahankar*). He separates himself from the *indriyas* and *antah-karans* by acknowledging the Sankhya philosophy, and in this manner, concentrates only on the *Murti* of God within his soul (*chaitanya*). Whilst contemplating on the *Murti*, which is either within himself or external, if a worldly distraction arises, he remedies the situation whilst still remaining contemplative about the *Murti*; he does not forsake his yogic practice due to the distraction. This is the manner that a practitioner of yoga, who possesses yogic abilities behaves [2].” [2]

Vadtal Section, Vachanamrut 4 {204}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that if a person associates with the Lord's *sant* who possesses the thirty-two characteristics, with mind, deeds and words, all the other spiritual endeavours are achieved through that association [1]. In the second question, God's *Murti* should be contemplated by focussing one portion of the inclination on His *Murti* that exists within the heart and the other portion of the inclination on the *Murti* that is before one's eyes. If another object is seen around the *Murti*, the *Murti* should be contemplated to be on the tip of the nose. Whilst doing this, if other surrounding objects are still visualised, the *Murti* should be contemplated to be at the centre of the eyebrows. If one then feels lethargic or sleepy, the *Murti* should be contemplated as being afar, then brought closer, and swayed from side to side; and when one becomes alert again, the *Murti* should be brought to the tip of the nose, then between the eyebrows and then installed into the heart. The two portions of the inclination should then be unified. Whilst doing this, if one feels lethargic or sleepy, the *Murti* should be brought outside. In this way, one should contemplate on the *Murti* through the *gnan-indriyas*, and then the *Murti* within the soul should be contemplated on. If a distraction relating to worldly issues arises whilst doing this, one must not forsake

Whilst dining, Shreej Maharaj mercifully gives some of the consecrated food to a loving disciple



contemplating on the *Murti*. This is the manner of contemplating on God's *Murti* according to the Yog philosophy [2]. These are the two topics.

Q1 In Q.2, it is said that one should contemplate on the *Murti* through the *gnan-indriyas*. In which manner does one contemplate on Shreejimarharaj through the *gnan-indriyas*?

Ans 'Shreejimarharaj is coming towards me whilst singing;' in this way, one should contemplate on the *Murti* through the ears and install it into the heart. 'I am embracing Shreejimarharaj'; in this way, one should contemplate through the skin and should lovingly install Him into the heart. 'From far away, Shreejimarharaj is coming closer in His extremely lustrous form;' in this way, one should contemplate through the eyes and install Him into the heart. 'Shreejimarharaj is eating sumptuous, delicious food and is giving me that sanctified food, which I am enjoying'; one should contemplate about Him in this manner, and by contemplating through the tongue, one should install Him into the heart. One should contemplate, 'Shreejimarharaj is coming towards me, dressed in splendid clothing and jewellery; and He is adorned with garlands of flowers and anointed with perfumes and fragrant sandalwood paste. I can smell that wonderful scent.' In this manner, one should contemplate on Him through the nose and install Him into the heart. Within the *chitt*, one should contemplate on Him; within the mind, one should think about Him; within the intellect, one should become determined about Him; and within the ego, one should evoke the sentiments, 'I am His and He is mine.' One should be proud of this. In this manner, Shreejimarharaj should be installed within the heart through all the *indriyas*.

Q2 It is said that whilst contemplating on the *Murti*, one should remedy a worldly distraction that arises. How can a remedy be found whilst still remaining contemplative about the *Murti*?

Ans Whenever a worldly distraction arises, one should think, 'I wish to continue contemplating on the *Murti*; aspects of the world will continue to progress in the way that it was intended to do so.' In this manner, he should conclude the distraction, but should not forsake the *Murti* to associate with the distraction. This should be known as the remedy.

Rahasyarth Pradeepika Tika 204

Vadtal Section, Vachanamrut 5

In Samvat 1882, Magshar Vad 4 (Thursday 29 December 1825), Swami Shree Sahajanandji Maharaj was presiding facing North on a dais placed on a raised platform under a mango tree, on the banks of Lake Gomti, north of the temple of Shree Laxmi-Narayan in Vadtal. He was adorned in very thin, white clothing. Many garlands of roses were adorned around His neck and posies of two large roses, were adorned over both of His ears. Tassels of roses were hanging from His turban (*pagh*). A congregation of a group of all the *munis*, and disciples from different regions, had assembled before His lotus face. Shreejimaraj said, “Ask some difficult questions so that everyone’s tiredness can be eliminated.” Having said this, He placed a cushion to the left of Him and reclined on it.

- (1) Muktanand Swami then asked a question. (1)

दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

Bhagwad-Gita Chapter 7 Verse 14

“In that verse, Lord Shree Krishna has said, ‘the person who attains me, transgresses my Maya, which is composed of the [three] attributes, and which cannot otherwise be traversed, even through extenuating efforts.’ Still, disturbances in the form of thoughts and volitions continue to occur within the *antah-karans* of a person who has attained God whilst worshipping Him. What else, apart from Maya, could be causing this? That is the question.” Shreejimaraj, who was reclining, sat up and with immense compassion, He explained, “Maya is composed of three attributes. Amongst these, the *tamas* attribute is composed of the five basic elements (*panch-bhut*) and five *matras*; the *rajas* attribute is composed of the ten *indriyas* and the *prans*; and the *sattva* attribute is composed of the four *antah-karans* and the deities of the *indriyas* and *antah-karans*. These products of the three attributes, i.e. the basic elements, *indriyas*, *antah-karans* and deities, were all present within the disciples who existed in the past. Therefore, the answer to the question is that someone who has truly come to know the Lord realises that no material attributes exist within the *Murti* of God; God is beyond Maya and the products of Maya, i.e. the three attributes. A person who has developed such a firm determination about God has definitely traversed the Maya of God. Within him, the products of Maya’s attributes, i.e. the basic elements, *indriyas*, *antah-karans*, and deities, continue to exist and perform their various actions, but still, he can be said to have traversed Maya. This is because even though the activities of Maya remain within him, he understands that the *pragat* God, i.e. Lord Shree Vasudev, who is worthy of being worshipped, is superior to Maya. He too is therefore known to be beyond Maya. Within the scriptures, the existence of these attributes in the deities such as Brahma (Shreemad-Bhagwat Section 3 Chapter 12 Verse 28 - 33), and in the sages such as Vasishta (Shreemad-Bhagwat Section 9 Chapter 13), Parashar (Mahabharat Aadi-parva Ansh-avtaran-parva Chapter 63) and Vishwamitra (Mahabharat Aadi-parva Chaitra-rath-parva Chapter 175), has been stated. Does

this mean that they cannot be called *Muktas*? Does this mean that they cannot be said to have traversed *Maya*? They are all *Muktas*; they have all traversed *Maya*. If the issue is not interpreted in this way, there is no alternative resolution to that question. This is the only answer [1].” [1]

- (2) Nityanand Swami then asked, (2) “Oh Maharaj! One should take the patronage of God; but what constitutes taking His patronage?” Shreejimaraj replied, “In the [Bhagwad-]Gita, God has said:

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Bhagwad-Gita Chapter 18 Verse 66

“It is said in this verse, ‘discard all notions about the religious decree and only take patronage unto me; I will then free you from all sins, so do not worry.’ A person who has such a firm patronage unto God may have to face misery equivalent to the great devastation, but still he does not consider anyone other than God to be the protector from that misery. Any happiness that he desires, he wishes to attain it from God. He does not consider anyone other than God to be the granter of happiness. He behaves strictly in accordance with the will of God. Such an individual can be called a soul who has taken the patronage of God. Only such a person can be called an unyielding disciple [2].” [2]

- (3) The disciple Naja then asked, (3) “How can one identify a person who shows himself to possess a strong determination towards God and when he speaks, it seems that he is an ardent disciple, but actually, who does not have the complete patronage of God?” Shreejimaraj then replied, “The strength or fragility of the determination that exists in a disciple of God becomes apparent when one resides with such a person or performs activities with him. Someone with an unsteady determination becomes discontented and moves away from the bounds of the *Satsang*. He takes solitude and worships in whichever manner he is able. However, he is not able to remain within the restraints of disciples. Therefore, even taking the patronage of God is of three types; the best, intermediate and lowest. Consequently, there are also three types of disciple [3].” [3]

- (4) Then again, Nityanand Swami asked a question. (4) “Can someone who is classed as the lowest category of disciple rectify his deficiency and become the best type of disciple within his present birth, or not?” Shreejimaraj replied, “Just as one performs the mental worship (*mansi pooja*) of God, if he performs the mental worship of an ardent disciple together with the worship of God, and offers him the consecrated food of God, just as one makes food and offers it to God; if he also prepares food for the ardent disciple and offers it to him; and just as one spends money for God, if he also spends money for a *Mota-sant* (*Mota-purush*), then, by performing the services to a *sant* who possesses the highest virtues with immense affection in the same manner that one serves God, even a disciple who is of the lowest category and was destined to become like that of the highest category after two births, four births, ten

births, or even after a hundred births, becomes of the highest category of disciple during his present birth. Such are the advantages of equally serving God and a disciple of God [4].” [4]

Vadtal Section, Vachanamrut 5 {205}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first question, Shreejimaraj has stated that a disciple who appreciates that God is beyond Maya, also traverses Maya [1]. In the second, someone who, when faced with the miseries equivalent to the great devastation, or the many other kinds of anxieties, such as a long term illness or oppression from the state or due to his caste, does not consider anyone other than God to be the protector from those miseries; and still remains in accordance with His will, is a disciple who has taken patronage unto Him [2]. In the third question, a person who has an unsteady determination about the Lord is unable to remain within the bounds of the *Satsang* [3]. In the fourth, Shreejimaraj has stated that if someone equally serves God and His *sants* who possess the highest virtues, He becomes so immensely pleased with that person, that He remedies his inadequacies that would have otherwise led to a hundred births, during his present lifetime [4]. These are the four topics.

Q1 In Q.1, Shreejimaraj has stated that if someone understands God to be beyond Maya, that person has traversed Maya, even though the actions of Maya continue to exist within him. However, in GFS.24 Q.1 T.3, Shreejimaraj has stated that if God’s true glory is understood, evil volitions are completely eliminated. How should this be understood? And Shreejimaraj said that difficult questions should be posed. What is meant by a difficult question?

Ans Here, in this Vachanamrut, it refers to an immature disciple, who acknowledges that Shreejimaraj is beyond Maya and divine, but does not appreciate His true glory and does not have the propensity to maintain his inclination (*vrutti*) on the *Murti* of Shreejimaraj. If he appreciates Shreejimaraj to be divine, he will become divine at the end of his life. In this manner, Shreejimaraj has revealed the strength of His efficacy. However, in GFS.24, it refers to a mature disciple, who appropriately acknowledges the glory and spiritual knowledge of Shreejimaraj, and constantly maintains his inclination on His *Murti*. When Shreejimaraj asked for difficult questions to be asked, Muktanand Swami said to Shreejimaraj, “You say that those who attain Me traverse Maya. So why do the obstacles of Maya afflict Your disciples? In other words, why do You not eradicate Maya from Your disciples?” In this manner, he jested with Him. That is being referred to as the difficult question. Shreejimaraj later referred to the previous disciples, Brahma, Vasistha, etc., who remained associated with Maya but were said to have traversed Maya. In the same manner, Shreejimaraj said that today, the attributes of Maya may be present within His disciples, but because those disciples have realised that God is beyond Maya, those disciples too should be known to have transcended Maya. Shreejimaraj jested in this manner and answered the question.

Q2 In Q.2, using the example of Shree Krishna and Arjun, it is stated that all the religious decrees are worth abandoning when taking patronage unto Shreejimaraj. What are these decrees?

Ans The elders of the caste banished Himrajsha and his family from the caste. Also, the disciple Ratna of Vrushpur was driven out of the village by the king and caste elders. Such distress may be experienced. Also, one's mother, father, wife, son, etc., and other relatives, associates or spiritual teacher may cause hindrances; a long-term illness may develop; or problems in financial matters may arise and the source of one's income may cease. In this way, many different types of anxieties may occur. Still, one should not renounce the patronage of Shreejimaraj. Other than Shreejimaraj, one must not consider any other deity or goddess to be the granter of happiness. One must not wish to be relieved from the pleasures or miseries that arise because of Shreejimaraj's will. Whenever the demise of the religious decree occurs, God does manifest. Accordingly, Shreejimaraj has manifested at this time in order to establish the *Ekantik* religion. When Lord Shree Krishna manifested, the Gopis and their relatives renounced the patronage of Ramchandraji and surrendered unto the patronage of Lord Shree Krishna. One should not think, 'how can I abandon the patronage of the one I have initially taken the patronage of, and instead, take the patronage of Shreejimaraj?' Such doubts should not occur. However, the religious decree related to the five *vartmans* should never be abandoned. This is stated in L.6 Q.17 T.21, where Shreejimaraj has said that even if He makes someone sit in a place where, together with Him, women may also be seen, that person must not sit there. In the same Vachanamrut, in Q.13 T.16, it is stated that when Shree Krishna told Arjun to kill Ashwatthama, Arjun did not obey the command. In the same manner, Shreejimaraj has stated that if His command constitutes contravening the religious decree, it should not be obeyed. Except for the eleven commands that relate to one's vows, all other decrees that are contrived within the mind should be abandoned. Also, the misunderstanding that anyone other than Shreejimaraj is the doer must be eliminated.

Q3 In Q.4, Shreejimaraj has said that one should equally serve Him and His disciples who are of the highest category. What should someone be like in order to be considered of the highest category?

Ans In GLS.35 Q.5 T.6, six characteristics have been described. Also, in the Rahasyarth of GFS.77 Q&A.3, the thirty-two characteristics of a *sadhu* have been stated. Someone who possesses these characteristics, and a *Mota-purush* who is like the lightening and the Vadvanal fire, as stated in the Rahasyarth of V.3 Q&A.3, should be recognised as being of the highest category.

Rahasyarth Pradeepika Tika 205

Vadtal Section, Vachanamrut 6

In Samvat 1882, Magshar Vad 11 (Wednesday 4 January 1826), Swami Shree Sahajanandji Maharaj was presiding on a stage, in front of the temple of Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing. Garlands of flowers were adorned around His neck and tassels of flowers were hanging from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Chimanravji asked a question. (1) “Oh Maharaj! Initially, when they were integrated with Maya, souls possessed only *karan* bodies. Without performing any kinds of deeds (*karma*), how did they attain their material (*sthool*) bodies? If one says that this was due to their deeds, then just as the soul is eternal (*anadi*), it implies that deeds are also eternal. This would correspond to the philosophy of the Jains. Therefore, without performing deeds, how have the souls attained material bodies? That is the question.” Shreejimaraj replied, “Solely attributing it to the strength of Kaal is not appropriate, nor is attributing it solely to the strength of deeds, nor attributing it solely to the might of the Lord. What happens is that the scriptures profess the factor that is predominant at that time. However, that same factor should not be attributed to all situations. The power of Kaal prevails only in accordance with the will of the Lord at that time. Through this Kaal, the Lord creates the bodies, *indriyas*, minds and *prans* of souls. The souls then attain different kinds of bodies in accordance with the deeds they have performed [1]. [1]

“At the beginning, when this universe was first created, i.e. during the first age of Sat-yug, the desires of all people came true; everyone was indeed a Brahmin by caste; a child was conceived merely by thinking about wanting a child; there were wish-fulfilling trees (*kalp-vruksh*) at each home; and all the people worshipped the Lord. When Treta-yug came, the desires of people no longer became true; one had to go under the wish fulfilling tree in order for wishes to be fulfilled; and one had to touch a woman in order for her to conceive a child. When Dwapar-yug came, intercourse had to be performed in order to conceive a child. It is not the case that these characteristics of Sat-yug and Treta-yug would be present in all Sat-yugs and Treta-yugs; it was only like that during the very first Sat-yug and Treta-yug. In the same manner, whenever a strong Kaal dominates, it reduces the influence of deeds. When an extremely harsh famine occurs during a year, all the people of the region face hardship. Or, if there is an outbreak of a fierce war, thousands of people are killed at the same time. Does that mean that the deeds of all those people came to an end simultaneously? It is actually due to the immense strength of Kaal, which displaces the strength of the deeds. Therefore, when the strong flow of Kaal prevails, deeds are of no influence. Even though someone may have been destined to experience happiness, he faces misery; and if he was destined to remain alive, he dies. In this manner, it is stated in the scriptures that when the influence of a strong Kaal prevails, everything occurs as a consequence of Kaal. When multitudes of people become *Ekantik* disciples of God, Sat-yug has prevailed, even during Kali-yug. In such instances, the scriptures give credence to only the devotional deeds performed

by the *Ekantik* disciples of God. There would not be any mention of the influence of Kaal. Without knowing this, someone with atheistic beliefs proclaim that it is only deeds that influence what happens, but they do not realise that the scriptures are actually referring to the strength of the deeds performed by the *Ekantik* disciples of God; the deeds of averse souls are of no consequence. When God manifests with the resolve ‘with this body, I want to grant salvation to whichever soul associates with Me, regardless of whether he is worthy or unworthy,’ neither Kaal or one’s deeds have any influence. At such a time, only the power of the Lord prevails. When God manifested as the incarnation Krishna, the immensely sinful Putna gave poison to God but still, Lord Shree Krishna granted her the same category of salvation as he bestowed to his mother Yashodaji (Shreemad-Bhagwat Section 10 Part 1 Chapter 6). There were also many other immensely sinful demons who came to kill God, but still, they were all granted the highest status by Lord Shree Krishna. Many others who associated with Lord Shree Krishna with affection were also granted salvation. Therefore, under such circumstances, only the immense strength of the Lord prevails, but neither Kaal nor one’s deeds are said to have any influence. Therefore, one should acknowledge the existence of a particular influence in the context of the prevalent circumstances. When the creation of the universe first occurred, souls attained material bodies without having performed any deeds. Time then passed as a result of the Lord’s will. Subsequently, as the Yugs continued changing, those souls attained the different kinds of bodies in accordance with the kinds of deeds that they performed [2].”

[2]

Vadtal Section, Vachanamrut 6 {206}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreej Maharaj has stated that initially, through Kaal, He provides material bodies to the souls who have no deeds attributed to them. As time passes, they attain different kinds of bodies in accordance with the types of deeds that they perform [1]. In comparison to the strength of deeds, the strength of Kaal is greater. However, the strength of the devotional deeds performed to Him by His *Ekantik* disciples is greater than the strength of Kaal; and in comparison to the strength of deeds performed by His *Ekantik* disciples, God’s own strength is superior [2]. These are the two topics.

Rahasyarth Pradeepika Tika 206

Vadtal Section, Vachanamrut 7

In Samvat 1882, Magshar Vad 14 (Saturday 7 January 1826), Shreej Maharaj was presiding on a stage in front of the temple of Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

The disciples were talking about God amongst themselves. During this conversation, an issue arose: There are two types of souls - angelic (*daivi*) and demonic (*asuri*). Amongst these, someone who is angelic always becomes a disciple of God, and someone who is demonic always remains averse to God. Then, Chimanravji asked Shreej Maharaj a question.

- (1) (1) “Oh Maharaj! Can a demonic soul become angelic by any means or not?” Shreej Maharaj replied, “A demonic soul can never become angelic. He is inherently demonic. Even if a demonic soul somehow comes into the *Satsang*, his demonic nature does not recede. If he leaves his body whilst in the *Satsang*, he becomes merged with Brahm and then emerges again. In this manner, after merging into Brahm and emerging countless times, his demonic nature is destroyed. Apart from this, there is no other way of eradicating a demonic nature [1].” [1]
- (2) Then, Shobharam Shastri asked, (2) “Oh Maharaj! In which manner is God *anvay* and in which manner is He *vyatirek*?” Shreej Maharaj replied, “The manner of God’s *anvay* and *vyatirek* nature is like this. It is not that God has partially become *anvay* in Maya whilst partially remaining *vyatirek* in His own abode. That is not the case. God’s form is such that whilst becoming *anvay* in Maya, He is indeed *vyatirek*. God does not fear, ‘if I go into Maya, I may become unholy.’ When God enters into Maya, even Maya becomes like Akshardham. When God enters into the twenty-four elements, those elements become Brahm-roop. This is stated in the Shreemad-Bhagwat:

धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ।

We mediate on the supreme truth, God, who through his own lustrous form, destroys the darkness of ignorance.

Shreemad-Bhagwat First Section Chapter 1 Verse 1

“The form of God has been propounded by this and many other statements. Consider the following example: The element space exists even in the seed of a tree. A tree grows from that seed, and space exists in an *anvay* form within all the branches, leaves, flowers, fruit, etc. However, when the tree is cut, the space is not cut along with it; when the tree is burnt, the space does not burn. Similarly, God becomes *anvay* within Maya and the evolutes of Maya but still, He definitely remains *vyatirek*. This is the *anvay* and *vyatirek* nature of the *Murti* [2] of God [2].”

Vadtal Section, Vachanamrut 7 {207}**Rahasyarth Pradeepika Tika**

There are two questions in this Vachanamrut. In the first, Shreejimaraj has stated that if a demonic soul comes into the *Satsang*, he becomes merged into Brahm and then emerges numerous times. His demonic nature is then eradicated [1]. In the second question, even whilst becoming *anvay* in Maya and the evolutes of Maya, God definitely remains *vyatirek*, just like space [2]. These are the two topics.

Q1

In Q.1, it is stated that demonic souls merge into Brahm and then emerge. However, in GFS.64

Ans

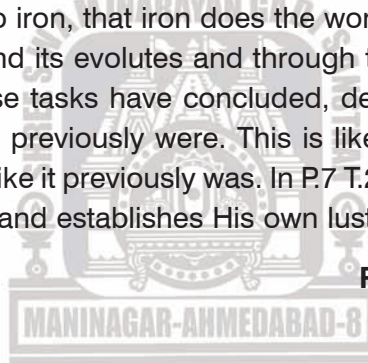
T.4, it is stated that it is not possible to emerge from Brahm. How should this be understood? Here, in this Vachanamrut, the disciples of Shreejimaraj have been referred to as the *Murti* of Brahm. After being born at their homes numerous times, a soul becomes angelic. This is stated in GMS.63 T.6.

Q2

In Q.2, Shreejimaraj has stated that when He enters into Maya and its evolutes, then, Maya etc., becomes like Akshardham. In which manner would He be entering into Maya?

Ans

When the flames of fire enter into iron, that iron does the work of fire. Similarly, Shreejimaraj omnisciently enters into Maya and its evolutes and through them, He performs the processes such as creation etc. When those tasks have concluded, devastation occurs, and then Maya and the evolutes remain as they previously were. This is like when the fire emerges from the iron, and then the iron becomes like it previously was. In P.7 T.2, it is stated that the Lord eclipses the lustre of whatever He enters and establishes His own lustre.

**Rahasyarth Pradeepika Tika 207**

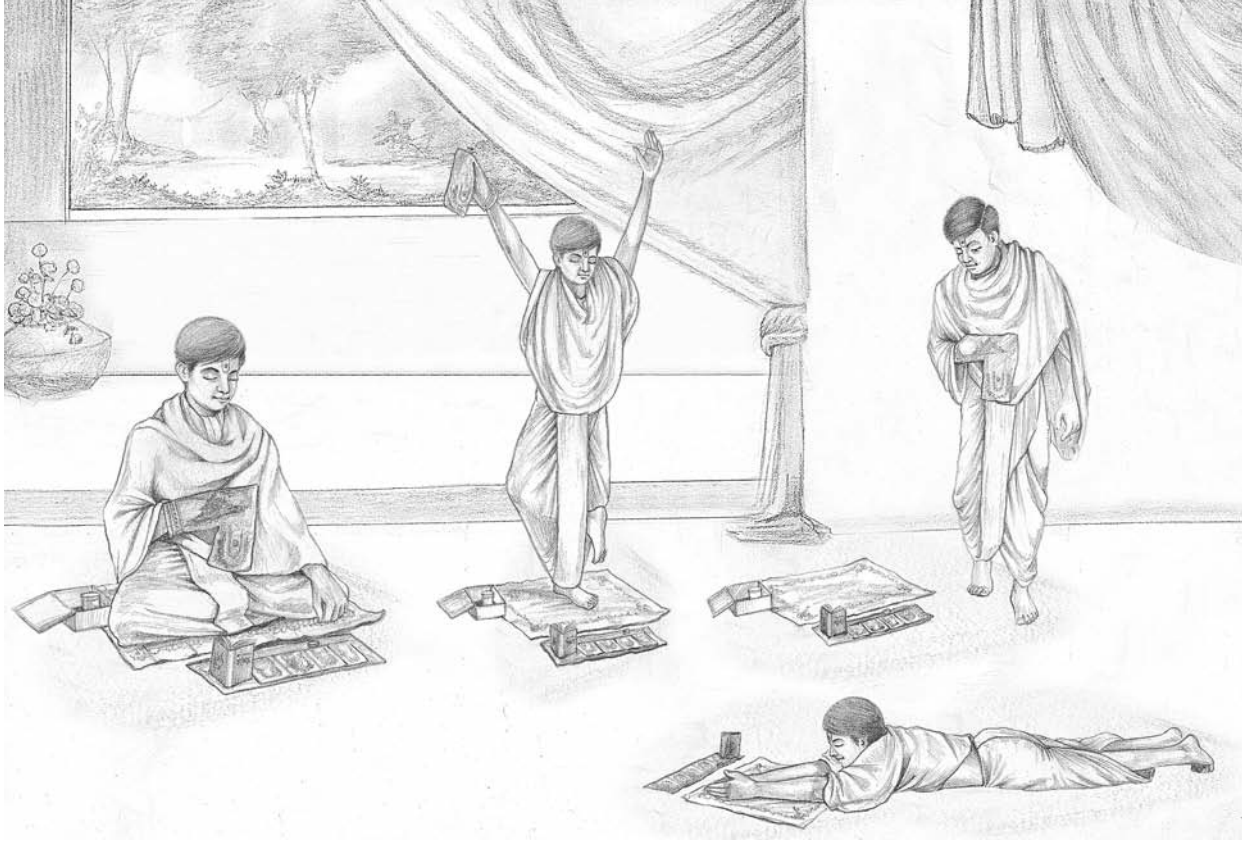
Vadtal Section, Vachanamrut 8

In Samvat 1882, Posh Sud 4 (Thursday 12 January 1826), Swami Shree Sahajanandji Maharaj was presiding on a stage in front of the temple of Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) The *munis* were singing devotional songs (*kirtans*) with the accompaniment of *dukad* and *saroda*. Shreejimaraj was deep in contemplation for a short while, and He was giving *darshan* in a meditation posture. He opened His lotus eyes and gazed at the entire congregation. He then said, (1) “Now, everyone listen as I shall narrate something. The inclination (*vrutti*) of these eyes is formless, but still, if some solid object comes in its way, that inclination becomes obstructed. Therefore, that inclination is also *sthool* and is composed primarily of the element earth (*pruthvi*). When a disciple of the Lord maintains that inclination on the *Murti* of the Lord, the inclination initially seems to be like a thin yellow thread. It is like a spider that extends its web from one pillar to another. Sometimes the spider goes to one pillar whilst at other times, it goes to the other. Sometimes the spider sits in the middle of both pillars. In the same manner, the soul is in place of the spider; the *Murti* of God is in the place of one pillar and one’s own *antah-karans* are represented by the other pillar. The web represents the inclination. Through that inclination, a practitioner of yoga who meditates, sometimes becomes engrossed in the *Murti* of God, whilst at other times, he remains with the *antah-karans*; and sometimes, he remains in between God and the *antah-karans*. During this, the yellow inclination that was composed primarily of the element earth becomes composed primarily of the element water (*jal*), and then it appears to be white. When it becomes composed primarily of the element fire (*agni*), it appears to be red. When it becomes composed primarily of the element air (*vayu*) it appears to be green. When it becomes composed primarily of the element space (*aakash*), it appears to be black. The predominance of the five basic elements is then eliminated and the inclination becomes free from the attributes [of Maya] (*nirgun*). It then appears to be immensely lustrous and assumes the form of God’s *Murti*. Therefore, someone who is maintaining his inclination focussed on the *Murti* of God, should remain immensely pure. Someone who wishes to perform adoration to a deity must become as pure as the deity; only then does the deity accept the adoration. Similarly, someone who maintains his inclination on the Lord should, in accordance with the Sankhya scriptures, recognise that his own form is separate from the three types of body, i.e. *sthool*, *sookshma* and *karan*; and believing that he is only a soul, he should keep his inclination focussed on the Lord. In this manner, repeatedly keeping the inclination focussed and becoming engrossed in the *Murti* of God, is referred to as the sleep of a meditating practitioner of yoga. Falling into the sleep state however, is not considered to be his sleep [1].”

[1]

Vadtal Section, Vachanamrut 8 {208}



Having become pure, a disciple maintains his inclination focussed on the Murti of God and performs adoration. Then, God accepts that adoration

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreej Maharaj has stated that when His disciple initially maintains his inclination focussed on His *Murti*, that inclination seems to be related to the five basic elements. The inclination then becomes *nirgun*, and becomes white and lustrous. Eventually, it becomes the same form as God. In this manner, by repeatedly keeping the inclination focussed on Him, it becomes engrossed with Him and then, only the *Murti* is visible; nothing else is seen. This is the sleep state for a practitioner of yoga [1]. This is the one topic.

Rahasyarth Pradeepika Tika 208

Vadtal Section, Vachanamrut 9

In Samvat 1882, Posh Sud 8 (Monday 16 January 1826), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, which had been placed on a stage in front of the temple of Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj asked a question to the entire group of *munis*. (1) “The three types of material pleasures, *rajas*, *tamsas* and *sattva*, are experienced during the three states of the body. In the same manner, how are the *nirgun* pleasures, i.e. those that are related to God, experienced?” The entire group of *munis* collectively tried to answer the question, but still, an appropriate answer was not reached. So Shreejimaraj said, “If only space (*aakash*) existed without the other four basic elements such as earth, and there existed as many moons as there are stars in the sky; the magnitude of that lustre would be similar to the lustre of *Chidakash*. The *Murti* of God eternally presides at the centre of this *Chidakash*. When a disciple attains a trance state with that *Murti*, even if he experiences it for even a very short while, that worshipper feels as if he has enjoyed the pleasures of the trance for thousands of years. The *nirgun* bliss of God’s *Murti* is experienced in this manner. Even if a person has indulged in material pleasures for a long period of time, ultimately, it all seems momentary. Therefore, the *nirgun* bliss that is related to the *Murti* of God is constant and indestructible, whilst the material pleasures are destructible [1].” [1]

Vadtal Section, Vachanamrut 9 {209}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreejimaraj has stated that He eternally resides at the centre of His lustre, i.e. *Chidakash*. By falling into a trance, a disciple may attain that status in His *Murti* for a short moment, but he would feel as though he has experienced that bliss for thousands of years. Such is Shreejimaraj’s *nirgun* bliss. Material pleasures are destructible [1]. This is the one topic.

Rahasyarth Pradeepika Tika 209

Vadtal Section, Vachanamrut 10

In Samvat 1882, Posh Sud 11 (Friday 20 January 1826), Swami Shree Sahajanandji Maharaj was presiding on a dais on which a *gadi-takiya* had been placed, under the neem tree at the court of Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- At that time, a disciple of the Patidar caste from the village of Bhadaran came and asked (1) Shreejimaraj a question. (1) “Oh Maharaj! How does a soul attain salvation?” Shreejimaraj replied, “God manifests on the Earth in two ways: in the form of a king and in the form of a *sadhu*. When He manifests on the Earth in the form of a king, He possesses the thirty-nine characteristics. When He manifests on the Earth in the form of a *sadhu*, He possesses the thirty-two characteristics. When God appears in the form of a king, He would be skilled with the sixty-four different abilities, and have diplomatic dexterities such as being reasonable (*saam*), enticing (*daam*), antagonising (*bhed*) and punishing (*dand*). He would also possess the nine types of sentiment such as being amorous (*rasik*). When the same God appears in the form of a *sadhu*, He would not have such characteristics. When God is in the form of a king, if He is faced with adverse circumstances, He may even hunt in order to survive; He may punish a thief by beheading him; and He may keep many wives in His palace. When God is in the form of a *sadhu*, He strictly adheres to non-violence and would not even pluck a blade of green grass; and would not touch a wooden statue or painting of a female. Therefore, the mannerisms of the *Murti* of God, when He appears in the form of a *sadhu* and when He appears in the form of a king, are not the same. In the First section of the Shreemad-Bhagwat, the thirty-nine characteristics of God when He is present in the form of a king, i.e. the incarnations of God such as Shree Krishna, are stated through the dialogue of Pruthvi and Dharma. In the Eleventh Section (Chapter 11 Verse 26 - 32) of the Shreemad-Bhagwat, the thirty-two characteristics of God when He is present in the form of a *sadhu*, i.e. incarnations of God such as Dattatreya and Kapil, are stated through the dialogue of Lord Shree Krishna and Uddhav [1].

[1]

“Therefore, whoever wishes to attain salvation should recognise God by those characteristics and take the patronage of that God. Such an individual should have firm faith in God, and remaining in accordance with His command, should perform devotion to Him. This is the only means of attaining salvation. When God is not visible on the Earth, one should take the patronage of a *sant* of God who have attained His proximity. A soul can also attain salvation from him. Even when such a *sant* is not present, a person should remain firmly dedicated to the idols of God; and whilst remaining in accordance with the religious decree, he should perform devotion to God. A soul can attain salvation even in this manner [2].”

[2]

Vadtal Section, Vachanamrut 10 {210}

Rahasyarth Pradeepika Tika

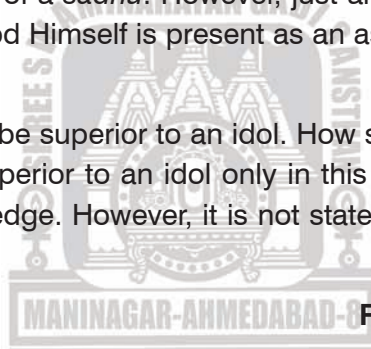
There is one question in this Vachanamrut in which Shreej Maharaj has stated the characteristics of His incarnations when they appear in the form of a king and in the form of a *sadhu* [1]. God has manifested on the Earth in a human form. Anyone who recognises Him and takes His patronage attains salvation. When God is not present on the Earth in a human form, one should take the patronage of someone who has attained His proximity, i.e. His *Mukta* who has come from His abode; then salvation is attained. When such a *Mukta* is also not present in a human form, one should remain dedicated to God's idols and perform devotion. Even by this, salvation is attained [2]. These are the two topics.

Q1 In T.1, it is stated that God manifests in the form of a king and in the form of a *sadhu*. How should He be recognised as being in the form of a king and how should He be recognised to be in the form of a *sadhu*?

Ans God may manifest on the Earth and remain as a *gruhashth*. In that instance, He should be recognised as being in the form of a king. When He remains as an ascetic, He should be recognised as being in the form of a *sadhu*. However, just any *sadhu* must not be recognised as being God. It is only when God Himself is present as an ascetic that He be known as being in the form of a *sadhu*.

Q2 In T.2, a *Mukta* has been said to be superior to an idol. How should this be understood?

Ans A *Mukta* has been said to be superior to an idol only in this context, i.e. for the attainment of Shreej Maharaj's spiritual knowledge. However, it is not stated that one should meditate on or worship him.



Rahasyarth Pradeepika Tika 210

Vadtal Section, Vachanamrut 11

In Samvat 1882, Posh Sud 15 (Tuesday 24 January 1826), Swami Shree Sahajanandji Maharaj was presiding on a dais on which a *gadi-takiya* had been placed, under the neem tree at the court of Shree Laxmi-Narayan in Vadtal. He was dressed entirely in white clothing. Garlands of white flowers were adorned around His neck and posies of flowers were adorned over both His ears. Tassels of flowers were also hanging down from His turban (*pagh*). A congregation, comprising of a group of all the *munis* and disciples from different regions had assembled before His lotus face.

(1)

Shreejimaraj said, (1) “My nature is such that I am extremely afraid of betraying the following four individuals: firstly, God; secondly, a disciple of God; thirdly, a Brahmin; and fourthly, a meek person. I am not as afraid of anything else as I am of these four. This is because if someone betrays anyone else other than these four, the betrayer’s body is destroyed, but the soul would not be harmed. However, if someone betrays any of these four, [1] even his soul is destroyed [1].”

(2)

Hearing this, Muktanand Swami asked a question. (2) “Oh Maharaj! The soul is indestructible (*avinashi*). How can one understand it to be destroyed?” Shreejimaraj then replied, “The soul attains an inert kind of body, such as a mountain. Consequently, that soul never attains [2] salvation. It should be understood that the soul is destroyed in that respect [2].”

“Anyone who wishes to attain salvation must therefore, never betray any of the aforementioned four. Moreover, one must not have any kind of pride (*maan*) before God and the disciples of God, because pride is the source of anger (*krodh*), resentment (*matsar*), envy (*irsha*) and betrayal (*droh*). Even the performing of devotion by someone who has pride is considered to be a demonic act. If someone is frightening a disciple of God, even though he may be a disciple of God himself, he should be recognised as being a demon. My nature is such that if someone betrays a Brahmin, a meek person or a disciple of God, I detest that individual so much that I do not even like to look at him. Within this world and in the abode, he will not be able to remain with Me.” After saying these words, Shreejimaraj asked for two devotional songs (*kirtans*) to be sung:

मारा हरजी शुं हेत न दिसे रे, तेने घर शिद जईए ॥

If a person has no affection for my Lord, why should I even go to his home?

and also:

मारा वालाजी शुं वालप दिसे रे, तेनो संग केम तजीए ॥

How can I remain afar from the company of someone who has love for my Lord?

He then commanded all the disciples to learn these two devotional songs by heart, to [3] remember the message conveyed in them, and sing them each day [3].

(3) Having said this, Shreejimaraj went to the stage in front of the temple of Shree Laxmi-

Narayan and presided there. Gopalanand Swami then asked, (3) “Why is it that within this world, a scholar may read all the scriptures and Purans and still, he does not understand the actual glory of God and the *sants* of God?” Shreej Maharaj replied, “Although he reads the scriptures and Purans, he has not taken the patronage of God. Therefore, lust (*kaam*), anger, greed (*lobh*), envy and resentment have overwhelmed his soul, as a result of which, these internal enemies do not even allow him to ever understand the reality. That scholar understands God and *sants* to be just like himself. He feels, ‘just as the internal enemies such as lust never recede within me, those same enemies have also not receded in them.’ He perceives faults within God and in the *sants* of God in this manner. Consequently, even though he reads the scriptures and Purans, he is not able to understand the true glory of God [4] and of His *sants* [4].”

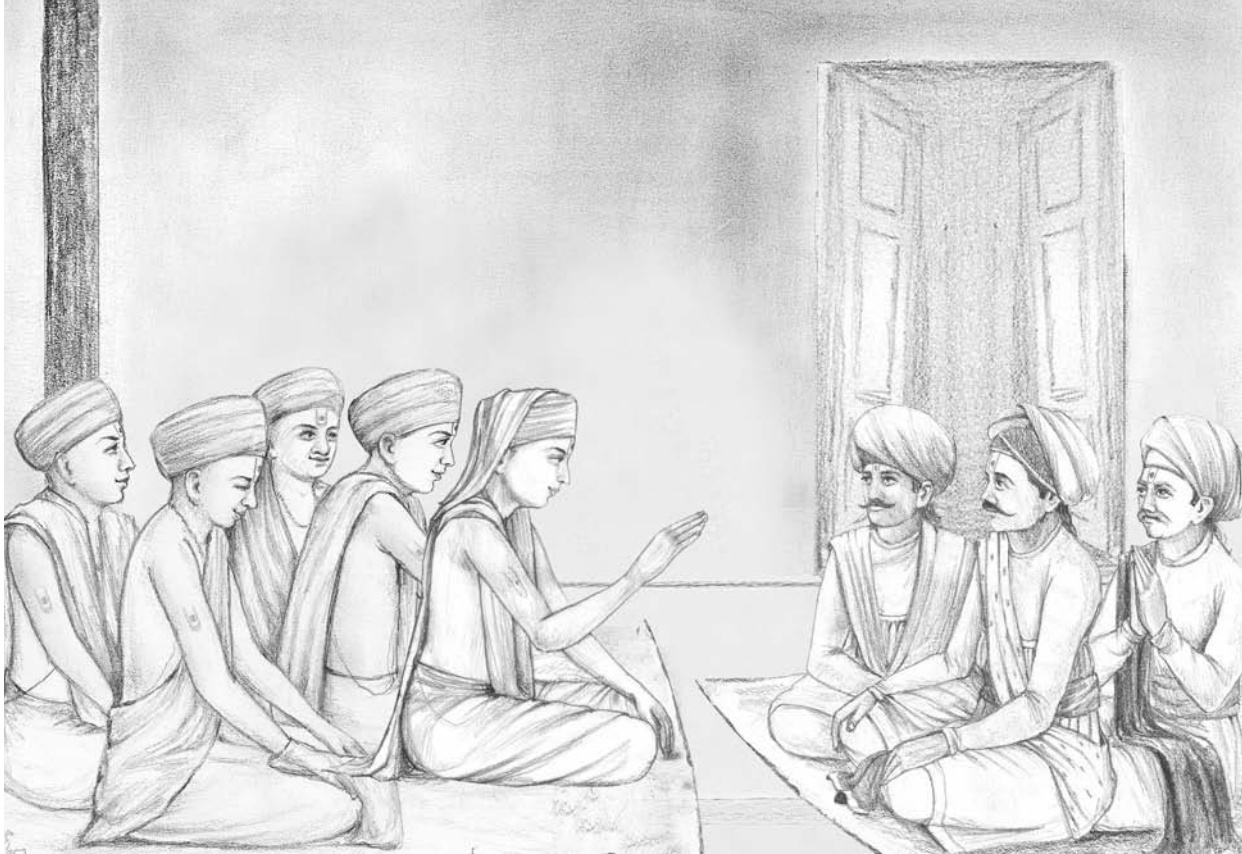
(4)

Then, Shreej Maharaj asked Dinanath Bhatt and the group of all the *munis* a question. (4) “The behaviour of a *Sat-purush* who is Brahm-swaroop, is beyond the three types of body and the three states of the body; and the effects of the fourteen *indriyas* are not considered to be prevalent within him. However, an ignorant person is unable to realise this. When he himself attains the status of such a *Mota-purush* (*Sat-purush*), he realises the truth about the nature of a *Mota-purush*’s behaviour. Until he does not acknowledge the greatness of that *Sat-purush*, he is not able to attain the status of being Brahm-swaroop. However, without attaining the status of a soul, the greatness of a *Sat-purush* is not appreciated. There appears to be a contradiction. Tell Me the solution so that this contradiction is resolved?” Everyone then tried to solve the inconsistency in whichever way they were able, but an appropriate resolution was not attained. Shreej Maharaj then said, “Very well! I shall answer. The answer to the question is that when one develops an intense affection towards a *sant* who has a close proximity with the God who had manifested on the Earth, that person never perceives any kinds of fault in that *Sat-purush*. If an individual has a deep affection for someone, he never acknowledges any faults within that person. Furthermore, he believes all his words to be the truth. This is the way of the world; and the same applies to the path of salvation. Having firm affection towards a *Sat-purush* is itself the means of visualising the soul. It is even the means by which the glory of a *Sat-purush* is recognised, and the means of attaining the [5] *shakshat darshan* of the Lord [5].”

Vadtal Section, Vachanamrut 11 {211}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut, of which the first is a merciful statement in which Shreej Maharaj has stated that if anyone betrays Him, His disciple, a Brahmin or a meek person, the soul of that individual is destroyed [1]. In the second question, the destruction of the soul refers to attaining an inert kind of body, through which salvation is never attained [2]. Pride is



Having recognised the glory of a Sat-purush and developed intense affection for him, disciples listen to his discourses. Then, through that Sat-purush, the shakshat darshan of God is attained

the source of anger, resentment and jealousy. Even performing devotion, whilst having pride, is a demonic act [3]. In the third question, Shreej Maharaj has stated that someone who perceives faults to exist within Him and His disciples may read the scriptures and Purans, but still, he is unable to understand God's greatness [4]. In the fourth question, having affection towards a *Sat-purush* is the only means of visualising the soul, recognising the glory of the *Muktas* and attaining His *darshan* [5]. These are the five topics.

Q1

In Q.1, it is stated that if someone betrays God, a disciple, a Brahmin or a meek person, his soul is destroyed. What constitutes such betrayal?

Ans

Betrayal of Shreej Maharaj comprises of considering Him to be *nirakar* and not the doer of all; and not abiding by the five *vartmans* that He has decreed. Betraying a disciple who is appropriately abiding by the commandments, and is performing meditation and the worship of God, entails causing a hindrance in that disciple's meditation and worship; causing misery to him; beating him; and having malignant thoughts about him. The betrayal of a Brahmin who possesses the virtues of a Brahmin, involves rebuking him with threatening words or causing distress to him by stopping the source of his livelihood. The betrayal of the meek refers to causing distress to or censuring the meek person without him being at fault, beating him and causing misery to him. The clarification of who is considered to be meek is given in the Rahasyarth of GFS.27 Q&A.4.

Rahasyarth Pradeepika Tika 211

Vadtal Section, Vachanamrut 12

In Samvat 1882, Posh Vad 2 (Wednesday 25 January 1826), Swami Shree Sahajanandji Maharaj was presiding on a dais, on which a *gadi-takiya* had been placed, under the neem tree at the court of Shree Laxmi-Narayan in Vadtal. He was wearing a white scarf (*khes*) under which a white shawl (*pachedi*) as well as a pink shawl had been draped. A white turban (*pagh*) was adorned on His head and a garland of roses was adorned around His neck. A congregation comprising of a group of *munis* and disciples from different regions had assembled before His lotus face. For a long period, Shreejimaraj sat amongst the assembly in deep contemplation.

- He then opened His lotus eyes and graciously gazed towards all the disciples in the assembly, and said, (1) “Today, I want to talk to you all about determination. So pay attention and listen. Lord Purushottam eternally presides as a divine *Murti* in Akshardham, whose lustre is equivalent to infinitely many Suns, Moons and fires. That God assumes the forms of the incarnations, such as Ram and Krishna, in order to bestow salvation to souls on the Earth. A soul who develops a firm determination for that *Murti* of God by associating with a *sant*, progresses day by day, just as the new Moon intensifies with each day. As the extent of the Sun’s reflection on the Moon intensifies, the Moon also intensifies. On the full Moon night, the Moon appears complete. Similarly, before a complete determination about God has been developed, the soul may be like the Moon on a moonless night. It would then be as dim as a glow worm. As he develops determination, together with knowledge of the glory of the Lord, the soul continues progressing and becomes like the Moon on a full Moon night. His *indriyas* and *antah-karans* then become incapable at dissuading him from his determination for God. Regardless of the type of episode that the Lord may perform, he never perceives any fault to exist in God. The disciple who attains such a determination about God, together with knowledge of His glory, becomes fearless [1]. [1]

“Due to his association with an adverse place, time, association, scripture, etc., or due to arrogance about his body (*deh-abhiman*), at any time, that same disciple may cast doubt on the episodes performed by God, or perceive faults in God. That soul may have been like the Moon on a full Moon night, but he reverts back to being like the Moon of a moonless night. Therefore, slight deficiencies that exist do not affect a soul to any considerable extent, but if any kind of doubt arises about the episodes of God, or any fault is perceived to exist in Him, that soul immediately falls from the path of salvation. If the very roots of a tree are severed, that tree automatically becomes dry. Similarly, if someone has developed a mentality such that he perceives faults in God, there is no way that he can refrain from becoming averse from the *Satsang* [2]. [2]

“A person whose determination about God is weak may remain in the *Satsang*, but doubts continue to arise within him, such as, ‘who knows if I will attain salvation or not? When I die, will I become a deity? Will I become a king? Will I become a ghost?’ Such volitions continue to occur in someone who has not developed a complete determination about the *Murti* of God [3]. [3]

“Someone who has a complete determination understands, ‘from the day that I attained this God, I have attained salvation. Furthermore, any soul who looks at me or listens to my words will also be relieved of all his sins and will attain the supreme status.’ Therefore, having maintained such determination together with an appreciation of God’s glory, a person should consider himself to be fulfilled. This issue must be vehemently accepted [4].” [4]

Shreejimaraj then said:

धन्य वृंदावन बंसीवटनी छाया रे ज्यां हरि बेसता

So fortunate are the shades of the banyan trees of Vrindavan, where the Lord used to sit

“Sing that devotional song (*kirtan*), which describes the glory of God.” That devotional song was then sung. Shreejimaraj said, “In the same manner, Lord Shree Krishna has also said in the [Shreemad-]Bhagwat:

अहो अमी देववरामरार्चितं पादाम्बुजं ते सुमनः फलार्हणम् ।
नमन्त्युपादाय शिखाभिरात्मनस्तमोपहत्यै तरुजन्म यत्कृतम् ॥

Oh Lord! These trees offer their flowers and fruits to your lotus feet, which are worshipped by the deities. Through their leaves and branches, they bow down to you. So, eradicate the ignorance that caused them to be born as trees.

Shreemad-Bhagwat Tenth Section Part 1 Chapter 15 Verse 5

“In this manner, even a soul that has been born as a tree is fulfilled due to its association with the Lord. Even a tree under which God presides should be recognised as having become worthy of the supreme status. If such resolute determination and glory does not exist in a person’s heart, he should be recognised as being impotent. No soul will gain benefit from his words. It is like a king who is impotent and therefore, whose dynasty is about to end because he cannot impregnate his wife with a son. He may gather all the impotent men from the entire kingdom and allow them to have sex with his wife, but still, she will not be able to produce a son. Similarly, if a person does not have determination along with an appreciation of God’s glory, another person may listen to him reciting the sacred scriptures such as the Bhagwad-Gita or Shreemad-Bhagwat, but still, no-one attains salvation from this. There may be milk that is sweetened with sugar, into which a snake has dropped its venom. Anyone who drinks that milk dies. Similarly, someone may listen to the Bhagwad-Gita or Shreemad-Bhagwat from a person who has no determination and glory about God; no-one attains salvation by him; to the contrary, the listener faces adversity [5].” [5]

Vadtal Section, Vachanamrut 12 {212}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreejimaraj has stated that He presides as the eternally divine, *sakar Murti* within His immensely luminous lustre - Akshardham. In order to bestow salvation to souls, He manifests on Earth. By associating with His *sants*, a determination for Him and His glory is developed. Such a person becomes like the Moon on a full Moon night, i.e. he becomes complete in all manners, and fearless [1]. However, if that person perceives faults to exist in God, he becomes like the Moon of a Moonless night, i.e. the virtues such as the religious decree (*dharma*) and spiritual knowledge (*gnan*) are destroyed, and he fades [away from the Satsang] [2]. Someone who does not have a thorough determination about God does not have confidence about attaining salvation [3]. Someone who does have a thorough determination together with an appreciation of God's glory believes that he has already attained salvation whilst in his present body. Such a person believes that others, who even look at him, or listen to him also attain salvation [4]. Even a tree that comes into God's contact becomes worthy of the supreme status, i.e. Akshardham. By listening to a religious discourse from someone who does not have such determination and appreciation of God's glory, a person cannot attain salvation; to the contrary, the listener faces adversity [5]. These are the five topics.

Q1 In T.1, it is stated that God assumes the forms of the incarnations such as Ram and Krishna in order to bestow salvation to souls. However, in V.10 T.2, it is said that only He, the *sants* who have attained His proximity, and His idols, are able to bestow salvation. In J.1 Q.1, it is stated that Maya is traversed only when a soul attains God or a *sant* who has attained His proximity, i.e. a *sant* that come from His abode, referring to His *Muktas*. How should this be understood?

Ans The incarnations such as Ram and Krishna take souls to their own abodes. However, absolute salvation (*aatyantik moksh*) is bestowed only by Shreejimaraj and His *Muktas*.

Q2 It is said that when an individual attains a determination for God, together with knowledge of His glory, that soul becomes like the Moon on a full Moon night, and becomes fearless. However, in T.2, it is said that if that soul then casts doubt on the episodes performed by God, he reverts back to being like the Moon of a Moonless night. If someone has become fearless, he has become a *Mukta*. So how then can any kind of doubt about Shreejimaraj arise in him?

Ans Due to spiritual endeavours, he may have progressed but not attained the status of a *Mukta*. As a result of associating with adverse places, times, etc., it is possible that he could be influenced by these. However, someone who has attained a conviction about the soul (*aatma-nishta*) does not become adversely influenced in any manner, even by evil associations or by seeing the worldly behaviours of God. Someone in whom doubts occur, or who is influenced by adverse places or times, has therefore not attained the status of a *Mukta*.

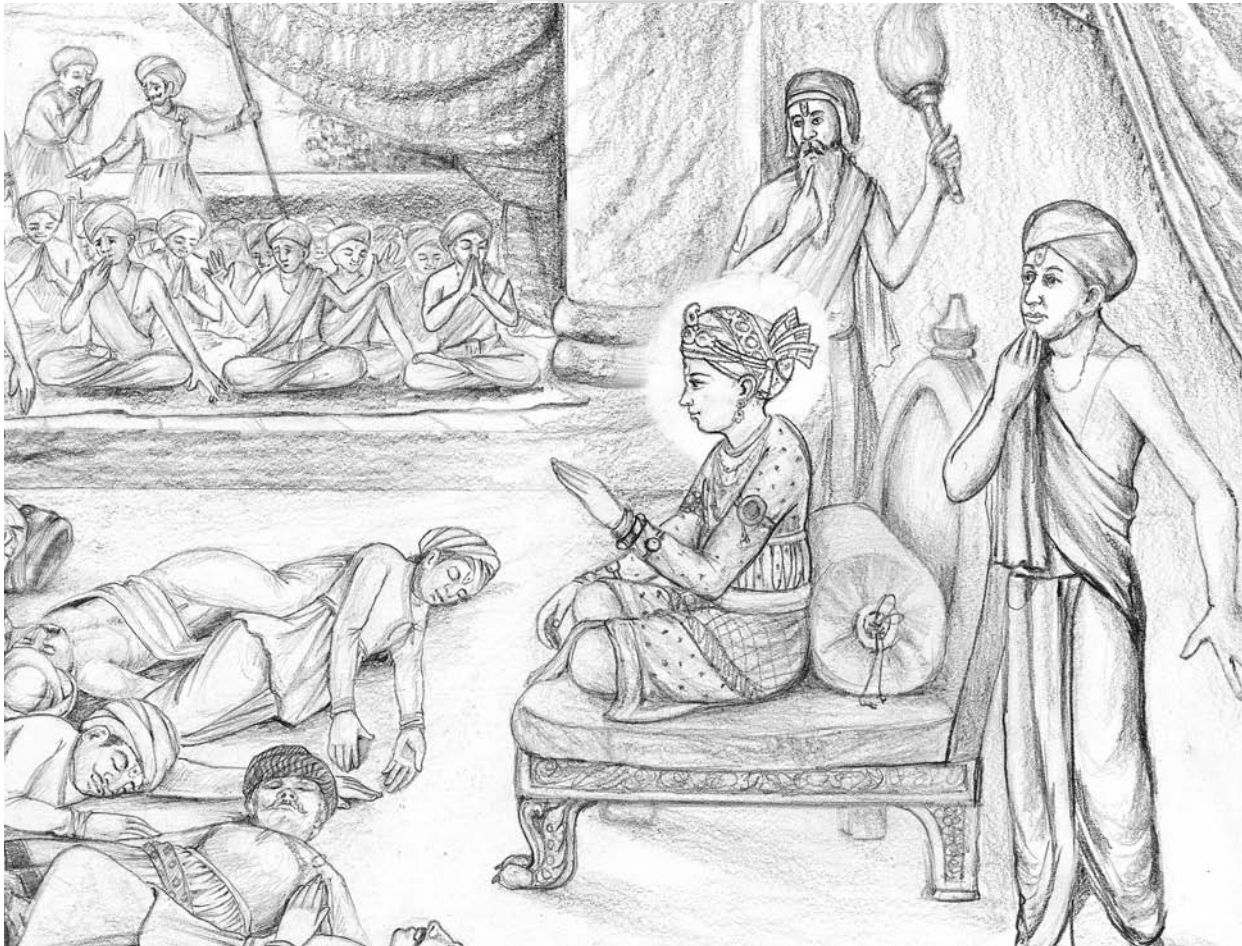
Rahasyarth Pradeepika Tika 212

Vadtal Section, Vachanamrut 13

In Samvat 1882, Posh Vad 7 (Monday 30 January 1826), Swami Shree Sahajanandji Maharaj was presiding on a dais on which a *gadi-takiya* had been placed, under the neem tree at the court of Shree Laxmi-Narayan in Vadtal. He was dressed entirely in white clothing and was wearing garlands of white flowers around His neck. With His lotus hand, He was throwing a pomegranate into the air. A congregation of *munis* and disciples from different regions had assembled before His lotus face. An ornamental umbrella with a golden ball hanging from its centre was held over Him. Shreejimaraj was presiding with such splendour.

- At that time, a disciple of the Patidar caste from the village of Bhadaran approached
- (1) Shreejimaraj and asked a question. (1) “Oh Maharaj! How can a trance state (*samadhi*) be attained?” Shreejimaraj answered, “God manifests within this Bharat-khand in order to bestow salvation to souls. When God assumes the form of a king, He possesses thirty-nine characteristics; and when He assumes the form of a *sadhu*, such as Datt or Kapil, He possesses the thirty-two characteristics. The appearance of that *Murti* of God is just like other humans, but actually He is an immensely extraordinary *Murti*. For example, on the Earth, there are many kinds of stones. A magnetic rock is also stone, but magnetism is inherent within it. If a ship goes anywhere near a mountain composed of magnetic rock, the metal

People perform the darshan of God with faith, and consequently, all their indriyas are pulled towards Shreejimaraj and they immediately fall into a trance



nails in its body are drawn towards it. Similarly, the *Murti* of God may assume the form of a king or that of a *sadhu*. When a soul performs the *darshan* of that *Murti* with faith, his *indriyas* become attracted towards God and he attains the trance state, in the same manner that the people living in Gokul fell into a trance when they attained the *darshan* of Lord Shree Krishna (Shreemad-Bhagwat Section 10 Part 1 Chapter 28 Verse 9 - 16); and in that trance, God showed them his own abode. Therefore, whenever an incarnation of God is present, that *Murti* of God certainly possesses such extraordinariness. If someone performs the *darshan* of God with faith, all his *indriyas* are pulled towards God and he immediately falls into a trance. At certain times, God may wish to attract many people to Him and then, even someone who is not a disciple, or an animal, falls into a trance when they see God. In that case, what wonder is there about this happening to a disciple of God [1]?"

[1]

- (2) Muktanand Swami asked, (2) "Everyone says that Brahm pervades everywhere. However, if something pervades, how can it be *murtiman*? And if something is *murtiman*, how can it be pervading? That is the question." Shreej Maharaj then replied, "Brahm remains only in one place, but is not existent everywhere. That Brahm is Lord Shree Krishna; and despite being in one place, he exists everywhere. For example, if someone has *upasana* for the Sun-deity, that Sun-deity grants him a vision like his own. That person is then able to visualise as far as the Sun-deity sees. Someone who has attained a state of accomplishment (*siddh-dasha*) is able to hear the words of someone who is thousands or millions of miles away in the same manner that he hears someone beside him; and even though his hands are just like those of other humans, he can lift an object that is thousands of miles away. Similarly, whilst remaining in one place, Lord Shree Krishna appears wherever he wishes to give *darshan*. Even though he exists as one form, he appears as infinitely many forms. Even someone who has attained the state of accomplishment possesses the ability to listen to and see someone who is far away. So what is the wonder that such abilities exist in the Lord? Within the scriptures, God is said to be pervading. This refers to how God, whilst being *murtiman* and remaining in one place, gives *darshan* to all through His own ability. That is how He is said to be pervading. However, He is not formless like the sky and pervading in that sense. God is indeed eternally *murtiman*. Whilst remaining in Akshardham, that *murtiman* God appears within infinitely many cosmoses [2]."

[2]

Vadtal Section, Vachanamrut 13 {213}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj states that in order to bestow salvation to souls, He manifests in the form of a king and in the form of a *sadhu*. When He assumes the form of a king, He possesses the thirty-nine characteristics and when He assumes the form of a *sadhu*, He possesses the thirty-two characteristics. He appears to be like

a human but He is actually an extraordinary *Murti*. Anyone who performs *darshan* to His *Murti* with faith attains a trance state, in the same manner that the people living in Gokul fell into a trance when they attained the *darshan* of Lord Shree Krishna. Just as an innate ability exists in a magnet, a miraculous power naturally exists within God even though He appears in a human form. He attracts even those who are not disciples, and animals, and they attain the trance state [1]. In the second question, referring to Himself as Brahm, i.e. the *sakshat* Shree Krishna who is superior to all, Shreejimaraj states that whilst residing in one place - His Akshardham - in a *murtiman* form, He gives *darshan* in all places. In the same manner that someone with *upasana* for the Sun-deity is granted a vision like that of the Sun-deity by the Sun-deity, God grants His vision to His disciples. He gives His *murtiman darshan* in infinitely many cosmoses. He pervades in this way. However, He is not all-pervasive through being formless [2]. These are the two topics. [Here, Shreejimaraj has been referred to by the names Brahm and Shree Krishna. The clarification of the name Brahm is given in the Rahasyarth of the Partharo Q&A.4 and in the Rahasyarth of GFS.39 Q&A.2. Clarification of the name Shree Krishna is given in the Rahasyarth of the Partharo Q&A.5]

Q1 In Q.2 and in GMS.64 Q.2, Shreejimaraj has stated that He is *murtiman* and pervading. However, in GFS.7 T.1, GFS.41, GFS.45, GFS.64 T.1, S.5 Q.2 T.3, K.8 T.1 and P.7 T.2, He has stated that He pervades via His lustre. How should He be understood pervading whilst being *murtiman*? And how should He be understood as pervading through His lustre?

Ans In order to bestow salvation to souls, He gives *darshan* in a human form. Whilst remaining *murtiman*, He remains within the souls of His disciples and grants His *darshan* to them during meditation. At the end of their lives, He gives *darshan* to His disciples. This refers to Him being *sakar* and pervading. Through His lustre, He is also omnisciently present within all, i.e. in Jeev, Ishwar, Brahm, Akshar, etc., and grants them the fruits of their deeds. He is *sakar* and pervades in order to bestow salvation; and He pervades in an *anvay* form, i.e. via His lustre, in order to grant the fruits of deeds. A further explanation of this is given in the Rahasyarth of GFS.45 Q&A.2.

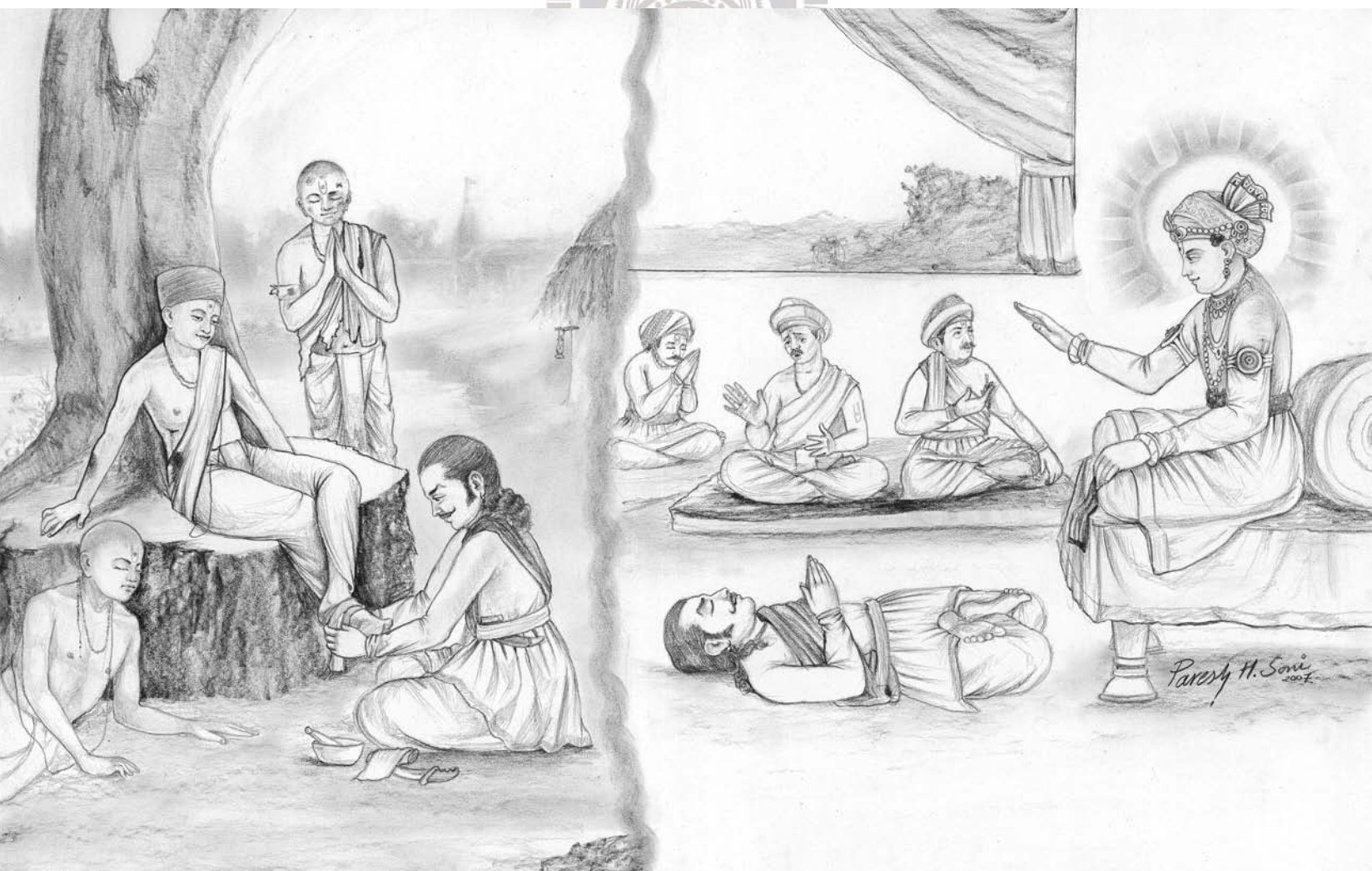
Rahasyarth Pradeepika Tika 213

Vadtal Section, Vachanamrut 14

In Samvat 1882, Posh Vad 9 (Wednesday 1 February 1826), Swami Shree Sahajanandji Maharaj was presiding in front of the temple of Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Ramchandra Vaghmodiya from Vadodara asked Shreejimaraj a question. (1) “Oh Maharaj! What is the reason that even someone who seems to be an unworthy soul attains the trance state (*samadhi*)?” Shreejimaraj then replied, “Generally, it is understood by everyone that someone whose conduct contravenes the duties with respect to his caste (*varna*) and stage of life (*ashram*) as stipulated in the Dharma-shastra, is an unworthy person. However, if admiration for God or His *sant* arises in the heart of that unworthy individual, he acquires considerable merit, as a result of which, the sins that he had committed by contravening the duties of his caste and stage of life are eradicated, and he becomes extremely pious; his *chitt* therefore becomes affixed to the *Murti* of God. A person attains the state of trance in this way [1]. [1]

An individual offers his services to wounded *sants* and they become pleased with him. Due to pleasing the *sants*, he becomes worthy of attaining the trance state, even though others regard him to be unworthy because he contravened his religious duties



“Consider a person who abides by the regulations of his caste and stage of life as stipulated in the religious scriptures, i.e. the Dharma-shastra. Everyone would regard him to be religious. However, he may be treacherous towards God and a *sadhu* of God. The sins accrued by being treacherous towards a *Sat-purush* is such that the merits gained by observing the regulations of caste and stage of life are burnt to ashes. Someone who is treacherous towards a *Sat-purush* is a greater sinner than someone who has committed the five grave sins. This is because if someone has committed the five grave sins, he can become free from them by taking the patronage of a *Sat-purush*. There is no way for someone who is treacherous towards a *Sat-purush* to be rid of that sin. Sins committed elsewhere can be eradicated by going to a place of pilgrimage, but sins committed at a site of pilgrimage become irrevocably embedded within the person. Therefore, by taking the patronage of a *Sat-purush*, irrespective of how much of a grave sinner someone may be, he becomes immensely pious and is then able to attain a trance state. Someone who is treacherous towards a *Sat-purush* may seem to be abiding by the religious decree, but still, he is a grave sinner. The *darshan* of God will never occur in his heart. Therefore, the person who an averse person regards to be sinful is not actually sinful, and the person who an averse person regards as being religious, is not actually religious [2].”

[2]

Vadtal Section, Vachanamrut 14 {214}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreej Maharaj has stated that if admiration for Him and His *sant* arise in an unworthy person, whose conduct may be in contravention of the duties regarding his caste and stage of life, that person's sins burn to ashes and he becomes pious. His *chitt* becomes affixed to the *Murti* God's, by which, he attains the trance state [1]. However, someone who does abide by the regulations of his caste and stage of life may be treacherous towards the Lord and His *sant*. Such an individual is a greater sinner than someone who has committed the five grave sins. If someone who has committed the five grave sins takes the patronage of God or His *sant*, he becomes immensely pious and can attain the trance state. Therefore, the person who an averse person regards as being sinful is not actually sinful, and someone who an averse person considers to be religious is not actually religious [2]. These are the two topics.

Rahasyarth Pradeepika Tika 214

Vadtal Section, Vachanamrut 15

In Samvat 1882, Posh Vad 11 (Friday 3 February 1826), Swami Shree Sahajanandji Maharaj was presiding on a stage on which a *gadi-takiya* had been placed, under the *neem* tree in front of the temple of Shree Laxmi-Narayan in Vadtal. He was dressed in two-tone trousers (*surval*) and a coat (*dagli*). A splendid orange coloured turban (*pagh*) with a wide golden border was tied around His head. Another orange scarf (*shelu*) with a very wide golden border was draped over His shoulders. An ornamental umbrella with a golden ball hanging from its centre was held over Him. A congregation of all the *munis* and disciples from different regions had assembled before His lotus face.

- (1) At that time, Shobharam Shastri asked a question. (1) “Oh Maharaj! There are two types of souls - angelic (*daivi*) and demonic (*asuri*). Have they eternally been like that or did they become that way due to certain associations?” Shreejimaraj replied, “Initially, all the souls were independent within Maya. They later acquired different natures as a consequence of their deeds [1].” [1]

“Take the example of Jay and Vijay, who were the attendants of God. They became treacherous towards the *Sat-purushs*, such as Sanak, as a result of which, they acquired demonic traits (Shreemad-Bhagwat Section 3 Chapter 15 Verse 12 - 34). In contrast, Prahladji was a demon, but he acquired the teachings of Naradji (Shreemad-Bhagwat Section 7 Chapter 7) and consequently, he became renowned as an eminently religious (*param-bhagwat*) *sant*. Therefore, any soul who faces the wrath of a *Mota-purush* (*Sat-purush*) becomes demonic, and any soul on whom a *Mota-purush* becomes pleased, becomes angelic. Beyond this, there is no reason for a soul to become angelic or demonic. Therefore, someone who wishes for his own betterment must never be treacherous towards God or a disciple of God in any manner; he should do whatever pleases God and His disciples [2].” [2]

Vadtal Section, Vachanamrut 15 {215}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreejimaraj has stated that initially, souls are independent within Maya, i.e. without the afflictions of any deeds. They subsequently attain natures in accordance with the deeds that they perform [1]. A soul who faces the wrath of a *Mota-purush* becomes demonic; a soul on whom a *Mota-purush* is pleased, becomes angelic. Therefore, anyone who wishes for betterment must never be treacherous towards God's disciples [2]. These are the two topics.

Q1 In T.1, it is stated that souls were independent within Maya. However, in S.11 Q.1, it is said that when the five means are achieved, a realisation about the soul (*aatma-satta*) is attained. What is the realisation about the soul stated there, and what is meant by being independent here?

Ans Here, in this Vachanamrut, the independence refers merely to having no afflictions of deeds. In S.11, the realisation about the soul refers to being independent as a result of Shreej Maharaj's lustre. Therefore, the independence referred to here and in S.11 are not the same.

Q2 In T.2, the wrath of a *Mota-purush* is said to be the reason for a soul becoming demonic. However, in V.7 Q.1, it is said that the two types of souls, angelic and demonic, are eternal. How should this be understood?

Ans Initially, the soul is independent and does not have any deeds attached to it. It subsequently comes into a creation and starts to perform deeds. If it performs deeds that displease a *Mota-purush*, it becomes demonic; if it performs deeds that please a *Mota-purush*, it becomes angelic. V.7 describes souls who have faced the wrath of a *Mota-purush* and have become demonic. However, the souls did not possess demonic natures before coming into the creation and performing various deeds. It should be understood that they have become demonic after coming into the creation; before the creation, i.e. when they were independent in Maya, they were not of two kinds.



Rahasyarth Pradeepika Tika 215

Vadtal Section, Vachanamrut 16

In Samvat 1882, Posh Vad 13 (Saturday 4 February 1826), Swami Shree Sahajanandji Maharaj was presiding on a stage on which a *gadi-takiya* had been placed, under the neem tree at the court of Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing. A congregation of all the groups of *munis* and disciples from different regions had assembled before His lotus face.

- (1) A scholar from Vadodara was sitting in the congregation. He said, (1) “Oh Maharaj! It would be most beneficial if You were to show a miracle to an important person.” To that, Shreejimaraj responded, “I cannot get along too much with important people. The reason for this is that they are arrogant about their kingdom and wealth. In contrast, I pride Myself with renunciation and devotion. There is no possibility that either will relent to each another. If I were to make an important person fall into a trance, he may give Me a village or a part of his land; but I have no temptation within My heart for such objects. This is because the village or land is meant to give happiness, but when I close My eyes and contemplate about God, the kinds of pleasure that I experience do not even exist in the kingdoms of the fourteen Loks. If there is as much pleasure in kingdoms as there is bliss by worshipping God, why would the great kings, such as Manu and Swayambhu, have abdicated their kingdoms and gone to the forests to perform austerities? (Matsya Puran Part 1 Chapter 12) If there is as much pleasure in women as there is in worshipping God, why would King Chitraketu have

Shreejimaraj preaches about the bliss associated with worshipping God and abiding by the commands of God. In contrast, someone who is important in a worldly context perceives happiness to exist in kingdom and wealth. Due to this disparity in interests, Shreejimaraj says that He, and people who are eminent in worldly terms, cannot generally get along



abandoned his ten million wives? (Shreemad-Bhagwat Section 6 Chapter 14 & 16) In comparison to the bliss of worshipping God, the pleasures of the fourteen Loks are said to be like hell (*narak*). Therefore, to someone who has been blessed with the bliss of God, the pleasures of the worldly sensations seem equivalent to hell [1].

[1]

“I am of the opinion that in comparison to the bliss experienced by worshipping God, all other pleasures are effectively donors of misery. Therefore, whilst worshipping and contemplating about the Lord, if someone innately becomes attracted to the *Satsang*, he is encouraged; but there is no such compulsion within My heart. The only compulsion that I have is of worshipping God and ensuring that the disciples of God maintain affiliation to the *Satsang*. What I have revealed to you is My personal and true opinion [2].”

[2]

Vadtal Section, Vachanamrut 16 {216}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreej Maharaj has stated that in comparison to the bliss of worshipping Him, the pleasures of the fourteen Loks and the cosmoses are like hell, and in fact, donors of misery [1]. One should have a compulsion about worshipping God and ensuring that His disciples maintain an association with the *Satsang*. However, leaving His worship aside, one must not have any other kind of compulsion. That is His true opinion [2]. These are the two topics.

Q1 The pleasures of the cosmoses are said to be like hell. Which cosmoses are these?

Ans The cosmoses should be understood as being all the Loks that exist up to Prakriti-Purush. All these are like hell and donors of misery. This is because Maya is inert (*jad*), the donor of misery, and untrue. Pleasures cannot exist within Maya; only misery exists there.

Q2 In T.2, it is said that one should not have any kind of compulsion. However, in GMS.57 T.4, it is stated that even if certain difficulties are encountered whilst preaching, one should continue preaching. How should this be understood?

Ans If someone wants to become accomplished (*siddh*) by meditating on the *Murti* of Shreej Maharaj, he should not be compelled into doing anything that could disturb his contemplation about the *Murti*. One should remain focussed on the *Murti* whilst disseminating the *Satsang*. The *Satsang* should be spread by preaching about the religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*), the five *vartmans*, meditation (*dhyana*) and *upasana*; one must not compel anyone in any manner by which he may forget the *Murti*. In GMS.57, it is stated that even if someone causes difficulties whilst preaching about the *upasana* etc., one should continue to preach.

Rahasyarth Pradeepika Tika 216

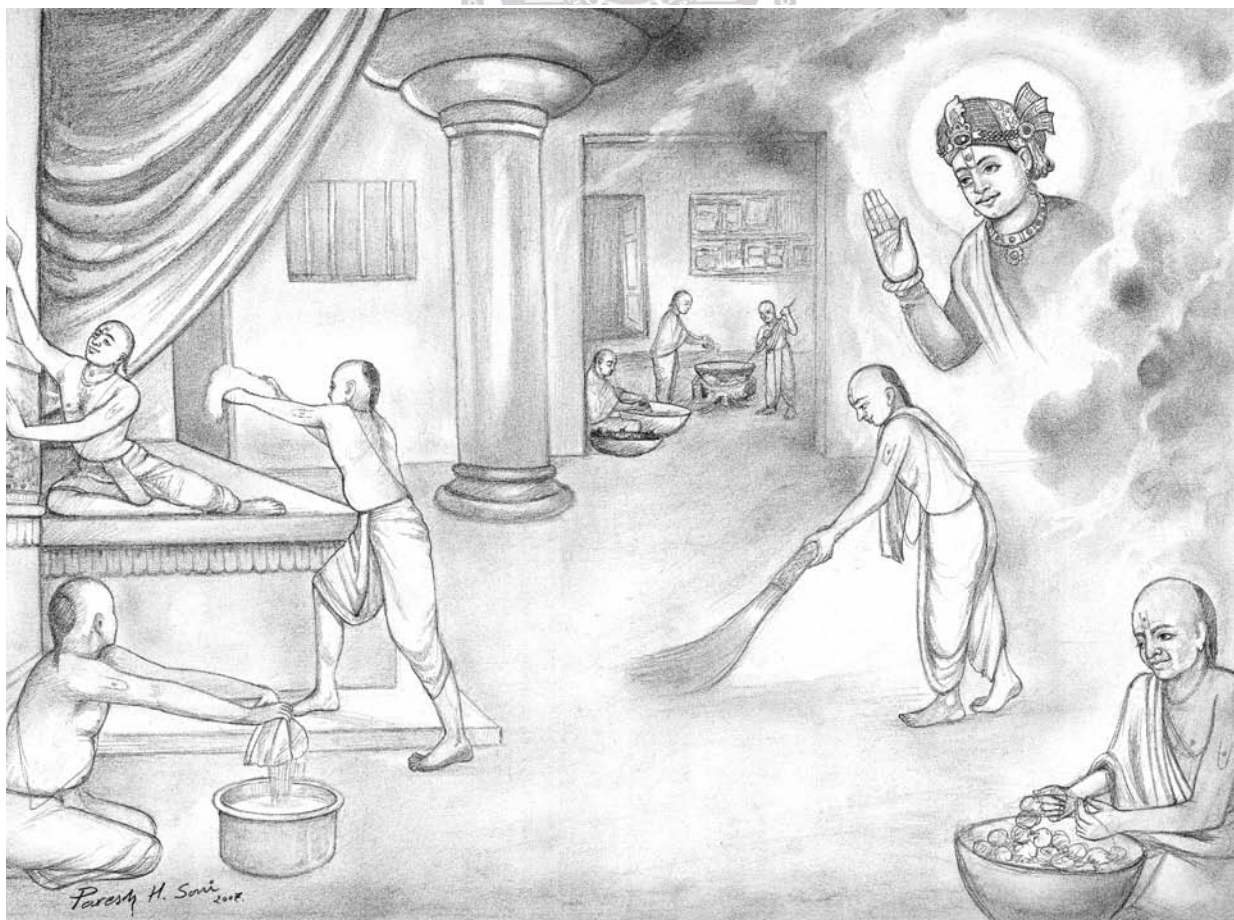
Vadtal Section, Vachanamrut 17

In Samvat 1882, Posh Vad Amas (Monday 6 February 1826), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, which had been placed in the first floor chambers facing Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing. A congregation of all the *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimarharaj asked a question. (1) “The five *gnan-indriyas* and the five *karma-indriyas* have a complete knowledge about their respective sensations. The dealing of those *indriyas* is the same for a knowledgeable and an ignorant person. Someone who is knowledgeable does not behave in a different manner with his *indriyas* from the way that an ignorant person behaves. However, a knowledgeable person is referred to as having conquered his *indriyas*. How should this be understood? That is the question.” Muktanand Swami then replied. “It seems that when someone attains the *nirvikalp* trance (*samadhi*), he has conquered the *indriyas*.” Shreejimarharaj then queried, “Even those who have attained a *nirvikalp* trance interact with the five sensations like all others, i.e. through the *indriyas*. So in which way have they conquered the *indriyas*?” Muktanand Swami then tried to answer the question in many ways but a conclusive explanation was not given. Shreejimarharaj then said, “The answer is that someone who recognises the flaws that exist in the five sensations such as sound, and also recognises the auspicious virtues that are inherent in the *Murti* of God, realises that by indulging in the material five sensations, the soul suffers the pit of hell (*narak*) and one has to endure immense misery. Then, an intense aversion for the five sensations arises as a result of which, one develops enmity towards them. If anyone has developed enmity towards a particular object, there is no way that any kind of affection can arise for it. In this context, when someone has developed profound detest towards the five sensations within his mind, it can be said that he has conquered the *indriyas*. He then spends his life performing devotion, such as listening to discourses and singing devotional songs. Unlike an averse person, he does not become engrossed with the five sensations. Such an individual is recognised as someone who has conquered the *indriyas* [1].” [1]
- (2) Shreejimarharaj then asked another question. (2) “There is one ascetic *sant* who has followed the path of renunciation. He realises that he is a soul and therefore, he does not consider his body to be his own form. His physical behaviours may be rather eccentric or unpredictable. No kind of arrogance about his gender, caste (*varna*) or stage of life (*ashram*) exists in him. Furthermore, the manner in which he eats, drinks, arises or sits is akin to that of a simpleton. His behaviours are not consistent with the norms of society. No-one associates with such an ascetic. Like a deer in the forest, he wanders alone; completely free of any anxieties. He does not become bound in any manner by anything. Another *sant* has also adopted the path of renunciation, but he also remains engaged in worldly activities. Due to his association with these activities, various kinds of flaws, such as lust (*kaam*), anger (*krodh*) greed (*lobh*), infatuation (*moh*), arrogance (*mad*), resentment (*matsar*), yearning (*aasha*) and avarice (*trushna*), arise within his heart. This even causes certain perversions to occur within his

antah-karans. Therefore, is it appropriate for that ascetic to remain amidst these kinds of activities or not? Whilst remaining like this, how can he remain free of the perversions? You may say that if someone remains amidst worldly activities by the command of the Lord, he does not become bound. However, there is a doubt in that; if someone drinks opium by the command of the Lord, does he not become intoxicated? He most certainly does become inebriated. Therefore, what is the manner by which that ascetic can remain on the path of worldly activities and still not be bound by anything? That is the question.” Nityanand Swami and Shuk Muni tried to answer the question but an appropriate answer was not obtained. So then Shreej Maharaj said, “Consider the ascetic who follows the path of renunciation and behaves as a simpleton. He should be known as someone who possesses only a conviction about the soul (*aatma-nishta*). However, an ascetic who follows the path of renunciation and also performs devotion to God should remain in accordance with the vows stipulated by the Lord; and being vigilant, he should take the path of activities that are related to God and the disciples of God. Being involved with activities in order to serve God and the disciples of God is itself the definition of devotion. The ascetic who follows the path of renunciation and possesses only a conviction about the soul is not equal to the ascetic who remains associated with such activities. This is because, although he is an ascetic and follows the path of renunciation, in order to serve the disciples of God, he engages himself in activities. That ascetic disciple of God should remain associated with such activities whilst remaining

Sants perform different deeds in the Temple. Such work is not considered to be worldly activities; to the contrary, it is regarded as being devotion to God



adherent to the vows given by the Lord. He must not observe the vows to a greater or lesser extent. He must renounce the perversions, such as lust, anger, greed, infatuation, yearning, avarice and taste, and become enjoined with activities in order to serve God and His disciples. Then, he cannot become bound in any manner. Such an ascetic is superior to the ascetic who possesses only a conviction about the soul, and he is worthy of the mercy of God [2].” [2]

Vadtal Section, Vachanamrut 17 {217}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has said that the auspicious virtues are inherent within Him. Having appreciated this, someone who spends his life performing the nine-fold devotion to the Lord and does not become engrossed by the five sensations, has conquered the *indriyas* [1]. In the second question, in comparison to an ascetic who possesses only a conviction about the soul, an ascetic who has discarded the perversions, such as lust, and remaining adherent to his vows, performs devotion to God and His disciples, i.e. offers his services, is superior and worthy of His mercy [2]. These are the two topics.

Q1 In Q.2, it is stated that due to activities, in the form of serving Him and His disciples, perversions may arise within the ascetic *sant* who has adopted the path of renunciation. What are these activities, as a result of which, perversions such as lust may arise?

Ans Whilst remaining in the service of the Lord, he may see women, etc., during which time, the *rajas* attribute may prevail within him. Consequently, inappropriate thoughts of lust may arise. Also, he may be working in the store-rooms or the kitchens and have to ask other *sants* to perform certain tasks. However, the others may not obey him and anger may consequently arise within him. He may come to see many kinds of different objects and a thought may arise about acquiring some article for his own gain. This is referred to as greed. There may be certain delicious foods that are received, and thoughts about eating them may remain. That is referred to as infatuation. He may become conceited about taking charge of the store rooms or kitchens. This is referred to as arrogance. Adoration may be performed to a *sant* who is junior to him, or someone may offer services or praise that *sant*; consequently, resentment may arise. He may perform tasks with a view to receiving rewards, so he may think, ‘I am performing these services so it is appropriate that I should be rewarded with ghee, milk, and the honour of the *gadi-takiya* status.’ If these kinds of wishes remain, it is called a yearning. If such wishes are not fulfilled and continue to remain, it is called avarice. However, if he discards all the flaws stated previously, and remaining in accordance with the vows stipulated by Shreej Maharaj, he performs selfless service, he cannot become bound to any object, in any manner.

Rahasyarth Pradeepika Tika 217

Vadtal Section, Vachanamrut 18

In Samvat 1882, Maha Sud 1 (Tuesday 7 February 1826), after the *sandhya-aarti* ceremony had concluded, Shreejimaraj was presiding on a *gadi-takiya*, which had been placed in the auditorium of Shree Laxmi-Narayan temple in Vadtal. He was adorned entirely in white clothing. All around Him, on the terraces of the auditorium and in the grounds, had assembled all the *paramhansas* and disciples from different regions.

- (1) Shreejimaraj said, (1) “All you very senior *paramhansas* are present, so I shall ask you all a question. Which facts must definitely be known by every disciple, in case someone else asks him, or a doubt arises within his own mind; because without knowing these, how would he be able to respond to the query?” Having asked the question, Shreejimaraj Himself said, “Here! I shall answer Myself. Firstly, one should know the traditions of our Uddhav *Sampraday*. Secondly, the succession of our spiritual leaders (*guru parampara*) should be known. To clarify, Uddhav was present in the form of Ramanand Swami [1]. [1]

“In the Shreerang region, this Ramanand Swami attained Vaishnavi initiation from Ramanuj-acharya himself in a dream. Ramanand Swami’s guru is therefore Ramanuj-acharya. I am the heir of Ramanand Swami. In that manner, one should know the succession of spiritual leaders [2]. [2]

“Also, one should know the traditions of My Dharmakul, which I have established [3]. [3]

“Thirdly, the scriptures that have been extensively authenticated within My *Sampraday* should be studied. The names of these scriptures are: 1. The Vedas, 2. the Vyas-sutra, 3. the Shreemad-Bhagwat Puran, 4. the sections of the Mahabharat called Vishnu-sahasra-nam, 5. the Bhagwad-Gita, 6. the Vidur-niti, 7. the Shree Vasudev-mahatmya section of the Vishnu-khand that is found in the Skand Puran, and 8. the Yagnavalkya Smriti. These eight scriptures should be known [4]. [4]

“Fourthly, the code of conduct stipulated for all within the *Satsang* should be known [5]. [5]

“Fifthly, one should know our cherished deity (*ishta-dev*), Lord Shree Krishna [6]. [6]

“One should know about the variety of Lord Shree Krishna’s forms that have existed, due to the influence of different places, attendants and purposes [7]. [7]

“The *paroksh* form and *pratyaksh* form of that Lord Shree Krishna should be known. The *paroksh* form refers to Lord Shree Krishna residing in Akshardham, at the centre of Golok, which is beyond the illusion of Maya. He has two arms and is as lustrous as the combined lustre of infinitely many Suns. He has a handsome, dark complexion. He presides together with Radhikaji and Laxmiji. The attendants such as Nand, Sunand and Shreedam remain in his service. He is the instigator of the creation, sustenance and devastation of infinitely many cosmoses, and He presides as the sovereign Lord. This God may sometimes assume a form

with four arms, eight arms or even a thousand arms. He also assumes the four forms of Vishnu (Chatur-vyuh), i.e. Vasudev, Sankarshan, Aniruddh and Pradyumna, and the twenty-four forms of Vishnu such as Keshav. He also manifests as the various incarnations such as Varah, Nrusinh, Vaman, Kapil and Haygriv. However, his eternal form is with two arms. That very form has been described in the Upanishads, Sankhya scriptures, Yog scriptures and Panch-ratra. In this manner, the *Murti* of God has been stated in a *paroksh* manner. Amongst all the Acharyas that have existed, Vyasji is the most eminent Acharya of all. Shankar-acharya cannot be said to be like Vyasji; not even Ramanuj-acharya, Madhav-acharya, Nimbark, Vishnu Swami or Vallabh-acharya can be said to be like him. This is because the words of all those Acharyas only become credible around the world if they are in accord with the teachings of Vyasji. Otherwise they would not be accepted. In contrast, Vyasji was not dependent on the authority of anyone else, because he is the Acharya of the Vedas, and he himself is God. Therefore, we should only follow the words of Vyasji. For the benefit of people, that Vyasji separated the Vedas into the different aspects and composed the seventeen Purans and the Mahabharat. Vyasji still sensed in his mind, 'a categorical means for a soul to attain salvation has still not been explained.' Consequently, his mind was not contented. Vyasji later composed the Shreemad-Bhagwat, which is the quintessence of the entire Vedas, Purans, Itihas (Mahabharat), Panch-ratra, Yog scriptures and Sankhya scriptures. Within that Shreemad-Bhagwat, Lord Shree Krishna has been stated to be superior to all the incarnations. Actually, the assumer of all those incarnations is Lord Shree Krishna himself. In the section (Eleven) about the classifications of the [three] attributes of Maya (Chapter 25 Verse 34 & 35), Lord Shree Krishna has said to Uddhav, 'I am beyond the attributes of Maya (*nirgun*), and whoever comes into my contact also becomes beyond the attributes of Maya.' For that reason, whichever soul came under the patronage of Lord Shree Krishna was elevated to being beyond the attributes of Maya, irrespective of whether they were lustful, malicious, fearful, engrossed with relations, or affectionate. Therefore, that Lord Shree Krishna is beyond the attributes of Maya. This is the manner in which Vyasji has described Lord Shree Krishna. Furthermore, that Vyasji has also propounded the principle that the God who assumes the forms of all the incarnations is Lord Shree Krishna himself; and the other incarnations are also of him [8].

[8]

"If someone does not consider Lord Shree Krishna to be beyond the attributes of Maya, and instead regards him to be an embodiment of the pure *sattva* attribute, that person has indeed, no realisation of the conclusions contained in the Shreemad-Bhagwat. This will severely hinder him. The Gopis did not recognise that Shree Krishna was God; they had lustful desires for him and worshipped him accordingly. They were elevated beyond the attributes of Maya. In that case, how can that Lord Shree Krishna be attributed as being the pure *sattva* attribute? Lord Shree Krishna is definitely beyond the attributes of Maya [9].

[9]

“Furthermore, Lord Shree Krishna himself said to Arjun:

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

Oh Arjun! Anyone who has thoroughly realised the divinity of my manifestation and episodes will not face another birth; when he leaves his body, he attains me [10].

[10]

Bhagwad-Gita Chapter 4 Verse 9

“At the time of his manifestation, Lord Shree Krishna showed himself in a form with four arms to Vasudev and Devki (Shree Garg-samhita Section 1 - Golok-khand Chapter 11 Verse 22 - 42), in order to reveal that he is God. He also showed many forms to Brahma, each with four arms (Shreemad-Bhagwat Section 10 Part 1 Chapter 13 Verse 46 - 51); he showed his form to be lying on the serpent Shesh to Akrur (Shreemad-Bhagwat Section 10 Part 1 Chapter 39 Verse 46); and to Arjun, he showed himself to be the form of the universe (Bhagwad-Gita Chapter 11). Due to these and many other different forms, it is apparent that differences in *upasana* towards Lord Shree Krishna do exist [11].

[11]

“However, during his period in Vraj, that Lord Shree Krishna was referred to as Bal-mukund, Morali-manohar and Radha-Krishna. He used to take the calves and cows to graze; lifted Mount Govardhan; performed the *ras-krida* with the Gopis; he killed Kans after reaching Mathura; he pleased the Yadavas; he was educated by the Brahmin Sandipani; he had relations with Kubja (Shreemad-Bhagwat Section 10 Part 1 Chapter 13 - 49); he resided in Dwarikapuri where he married the eight chief queens, including Rukmani; he also married 16,000 women (Shree Garg-samhita Section 6 - Dwarika-khand Chapter 2 & 8); he resided in Hastinapur and protected the Pandavas from all the calamities that they faced; protected the honour of Draupadi (Mahabharat Sabha-parva Dyut-parva Chapter 68); and drove Arjun’s chariot (Mahabharat Bhishma-parva Bhagwat-gita parva Chapter 22 Verse 9 & 10). By these and other episodes performed at different locations, differences in *upasana* towards the two-armed form of Lord Shree Krishna should not arise. Anyone who does differentiate is being treacherous to the commands and to the guru [12].

[12]

“That Lord Shree Krishna behaved in many different manners; he ate the leftover food of the Gops, and performed *ras-krida*. A disciple of Lord Shree Krishna should not conduct himself in the same manner. One should behave with the characteristics of a *sadhu* as commanded by Lord Shree Krishna in the Eleventh Section [Chapter 29 of Shreemad-Bhagwat], the [Mahabharat Bhishma Parva] Bhagwad-Gita [Parva Chapter 26 Verse 55 - 72] and the Vasudev-mahatmya [Chapter 20 Verse 23]; remain adherent to the duties regarding caste (*varn*) and stage of life (*ashram*); and perform devotion to him [13].

[13]

“However, one’s conduct must not be like that of Lord Shree Krishna. Anyone who behaves in such a manner is averse and is not My disciple. In the same way that you must not behave like Lord Shree Krishna, since I am the Acharya, guru, spiritual preceptor and cherished deity (*ishtha-dev*) of you all, you must also not imitate My physical actions. You all must act in

accordance with the religious decree that I have stipulated for you all within My *Sampraday*, but must not behave as I do. The narration that I have given should be studied by all the *paramhansas* and all disciples. Having understood this, everyone should behave accordingly and even with others, these issues should be talked about.” Having said this, Shreej Maharaj departed to dine. Hearing this discourse, all the *sadhhus* and disciples understood, ‘the *paroksh* Lord Shree Krishna referred to is actually this Shreej Maharaj, the son of Bhakti and Dharma; there is no-one superior to Him; only He is our cherished deity; and only He is our spiritual preceptor’ [14].”

[14]

Vadtal Section, Vachanamrut 18 {218}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreej Maharaj has stated that His disciples should know: the traditions of the Uddhav *Sampraday* [1]; the succession of spiritual leaders [2]; the history of Dharmakul’s establishment [3]. By citing the examples from *paroksh* scriptures, Shreej Maharaj has stated that they should: study the scriptures relating to the *Sampraday* [4]; know the code of conduct stipulated for disciples [5]; know their cherished deity [6]; know about the kinds of *Murtis* that exist due to the different places, attendants and purposes [7]. They should know God’s *paroksh* and *pratyaksh* forms [8]. All those who come into contact with the Lord are elevated beyond the attributes of Maya [9]. They should know that His manifestation and episodes are divine [10]. In order to evoke a determination about Him being God, the Lord shows Himself in numerous forms, such as those with four arms, and incarnations such as Machh and Kachh. Due to these different forms, differences in *upasana* exist [11]. Due to different situations, He may have performed many different episodes; but due to this, one should not create differences in *upasana* for the two-armed *Murti*, i.e. for Shreej Maharaj [12]. All *sadhhus* should behave in accordance with the code of conduct of a *sadhu*, disciples should remain adherent to the duties regarding their caste and stage of life, and perform devotion to God [13]. One’s own conduct must not be in accordance with the conduct of our cherished deity, i.e. Shreej Maharaj. One must remain in accordance with His commands [14]. These are the fourteen topics.

Q1 In T.1, it is stated that our fellowship is the Uddhav *Sampraday*. What does ‘Uddhav *Sampraday*’ mean?

‘Ut’ means superior and ‘dhav’ means Master (*swami*). That is the meaning of Uddhav. Therefore, the *Sampraday* of the superior Swami, is the *Sampraday* of Lord Shree Swaminarayan Himself. This is called the Uddhav *Sampraday*.

Q2 It is said that one should know the traditions of the Uddhav *Sampraday*. In which manner should that tradition be known?

The *Murti* of Shreej Maharaj should be known as being supreme and the cause and incarnator

of all the incarnations, such as Mul-akshar. The commandments stipulated for the ascetics and *gruhashths* who have taken patronage under Him should be known. Believing oneself to be Brahm-roop, i.e. to be Shreejimarharaj's lustrous Akshardham, one should adhere to the religious decree etc., and worship Shreejimarharaj. This should be understood as the tradition.

Q3

Ans It is said that Uddhav was present in the form of Ramanand Swami. What does this mean?

The supreme Lord (*Swami*), i.e. Lord Shree Swaminarayan Himself, had manifested in the form of Ramanand Swami. It should be understood that Ramanand Swami was a *Mukta*, i.e. an incarnation of Shreejimarharaj.

Q4

Ans In which Vachanamrut has a *Mukta* been referred to as an incarnation of Shreejimarharaj?

In GFS.33 Q.1, it is stated that in order to bestow salvation to souls, God assumes the forms of Narad, Sanak, etc. In P.7 T.2, it is stated that He assumes the forms of Narad, Sanak, etc. Therefore, to bestow salvation to souls, Shreejimarharaj assumes the form of *Muktas*. Those *Muktas* should be understood as being incarnations. For the processes such as creation, God assumes the forms such as Mul-akshar. This means that through His powers, He is present in an *anvay* form [i.e. through His lustre] within Mul-akshar, etc. In GFS.72 Q.2 T.4, Shreejimarharaj has said, 'through My powers, I sustain entities such as the perishable (*kshar*) and imperishable (*akshar*) entities.' In GFS.63 Q.3 T.4 He has stated, 'through My lustre, I am present in an *anvay* form within all, such as Mul-akshar, and for the purpose of granting salvation [to souls], I assume the forms of *Muktas*. Within those *Muktas*, I remain *sakshat* in a *vyatirek* form and *murtiman*.'

Q5

Ans In T.2, the succession of spiritual leaders is mentioned. How should this be understood?

Ramanand Swami received initiation from Ramanuj-acharya during a dream. The initiation-granting spiritual leader of Ramanand Swami is therefore Ramanuj-acharya. Shreejimarharaj received initiation from Ramanand Swami. Therefore, the initiation-granting spiritual leader of Shreejimarharaj is Ramanand Swami. Furthermore, Shreejimarharaj installed the idols of deities in Amdavad and Vadtal, and established the lineages. He bestowed the status of spiritual leader to Shree Ayodhyaprasadji and Shree Raghuvirji. Therefore, they should be known as spiritual leaders. Only the preceptors who are inaugurated as part of His lineages should be known as the Acharyas and the spiritual leaders. This should be understood as being the lineage of spiritual leaders.

Q6

Ans

What kind of a person must someone be in order for him to be considered an Acharya?

Shreejimarharaj Himself has stipulated the duties and obligation of the Acharyas in the Shikshapatri and Satsangi-jeevan scriptures. An Acharya is someone who possesses the virtues of behaving in accordance with his own duties and obligations; ensures that others behave in accordance with the commandments; and who is conversant with the meanings of the scriptures of the Lord's *Sampraday*.

Q7

Ans Shreejimarharaj Himself is the *sakshat* Purna Purushottam God. So what is the reason that He accepted Ramanand Swami as His spiritual leader?

Q8 In order to teach those who seek salvation the requirement of accepting a spiritual leader, He accepted Ramanand Swami as His spiritual leader.

Ans

In T.3, it is stated that one should know the traditions of the establishment of Dharma-kul. How should this be understood?

From the ancestry of Dharmadev, the spiritual leaders of the two lineages were established.

Q9 These should be recognised as the spiritual leaders and all the others in his family should be known as Dharmakul. This is the manner of Dharma-kul's establishment.

Ans

In T.4, the scriptures relating to the *Sampraday* are mentioned. Which do these refer to?

Because in this Vachanamrut, credibility is given to the *paroksh* scriptures, whereas in GMS.58, Shreejimaraj has stated that the flourishing of one's own *Sampraday* is achieved only through its own scriptures. There is a contradiction. What should be known as the scriptures of the *Sampraday*?

When Shreejimaraj speaks from the point of a human, He uses *paroksh* examples to refer to Himself and He uses examples of *paroksh* scriptures to indicate that one should believe His own scriptures. Therefore, Shreejimaraj has spoken with human sentiments here. He has used the example of the *paroksh* Shree Krishna to explain about Himself. Hence, one should have credence for the scriptures in which the divine episodes of our cherished deity, the *sakshat* Shree Swaminarayan, have been described. Such scriptures are: 1. the Hari-vakya-sudha-sindhu, i.e. the Vachanamrut, 2. the Satsangi-jeevan, 3. the Satsangi-bhushan, 4. the Hari-digvijay, 5. the Hari-leela-kalpa-taru, 6. the Bhakta-chintamani, 7. the Hari-charitra-chintamani, 8. the Hari-leelamrut, 9. the Ghanshyam-leelamrut-sagar, 10. the Purushottam-leelamrut-sukh-sagar, 11. the Purushottam-prakash, 12. the Kalyan-nirnay, 13. the Hari-leela-sindhu, and 14. the Purushottam-charitra. The scriptures that are related to Shreejimaraj should be read,

Q10 listened to, and studied by those who have *upasana* for the *pratyaksh* Shreejimaraj, and the commandments stipulated within them should be obeyed.

Ans

In T.5, it is stated that the code of conduct stipulated for disciples should be known. What does this refer to?

Q11 The code of conduct refers to those stated in the scriptures, namely: Satsangi-jeevan, Shikshapatri, Dharmamrut, Nishkaam-shuddhi, etc.

Ans

In T.6, it is stated that our cherished deity, Lord Shree Krishna, should be known. How should this be understood?

Q12 Shreejimaraj has spoken from the perspective of a human. By using a *paroksh* example, He has indicated that He should be recognised as being the cherished deity.

Ans

In T.7, the places, attendants and purposes are mentioned. What do they refer to? What is meant by the varieties of *Murtis* that exist due to their influence?

In Akshardham, the *Murti* is divine and lustrous; in whichever places that *Murti* becomes visible to grant salvation, that *Murti* appears in accordance with the people of those places. This refers to the *Murti* being influenced by the place. The disciples who reside within those places should

be known as the attendants. When God manifests in a human form, the deeds that He performs are the purposes. Even though He is one *Murti*, He appears within infinitely many cosmoses in multiple forms in order to grant salvation to souls. That should be known as the variety of *Murtis*. By that, one should not understand that there are differences within the divine *Murti*. It should be realised that the *Murti* that exists in Akshardham is the very same *Murti* that appears in a human form here.

Q13

Ans

In T.8, it is stated that the *paroksh* and *pratyaksh* forms should be known. How should these be known?

Q14

The divine *Murti*, i.e. Shreejimaraj, presides within Akshardham. This is not visible to us. This should be understood as being the *paroksh* form. He gives *darshan* in a human form and in the form of idols. This is the *pratyaksh* form.

Ans

It is stated, 'One should understand that the two-armed Shree Krishna remains in Akshardham, at the centre of Golok, which is beyond the illusion of Maya.' In GMS.39 Q.2 T.3, it is stated that Shree Krishna gave *darshan* to Vasudev and Devki in a four-armed form, which is the eternal form. Therefore, Shree Krishna, the son of Vasudev, eternally exists in a four armed form, and the attendants, Radhika, Laxmi, Nand, Sunand, etc. would be in his service. Who should be understood as the attendants, Radhika, Laxmi, Nand, Sunand, etc., who remain in the service of the two-armed Shree Krishna in Akshardham, i.e. Lord Shree Swaminarayan?

Q15

When Shreejimaraj speaks with human sentiments, He refers to Himself as being God using *paroksh* examples. He uses the names of *paroksh* scriptures and attendants to refer to His own scriptures and attendants. This is stated in GFS.8, GFS.18, GFS.48, and in many other places.

Ans

In T.11, it is stated that the *paroksh* Shree Krishna revealed himself in numerous forms in order to make others believe him to be the Lord. As a consequence of these different forms, differences in *upasana* to Shree Krishna do arise. In the same manner, which different forms would Shreejimaraj have revealed Himself as, in order to convince others of His supremacy? What is meant by the differences in *upasana* that arise due to these forms?

Q16

In order to convince others of His supremacy, Shreejimaraj revealed Himself to many followers of different creeds, disciples and opponents, in many forms, such as Machh, Kachh, Ram and Krishna. He also merged them into Himself. This is stated in the Partharo T.9, where it is said that He appeared in many forms such as Machh and Kachh. In GMS.13, it is stated that the incarnations manifest and become merged into Him. Shreejimaraj thus revealed Himself in the forms of the different incarnations that have existed in order to elucidate that He is superior to those other incarnations. In this manner, a person should understand the differences in *upasana* that he should have towards God. One must not think that there are differences between the numerous forms that Shreejimaraj took. However, one must definitely understand that there is a difference between the *Murti* of the incarnator, i.e. Shreejimaraj, and the other incarnations themselves.

Ans In T.14, it is stated that Shreejimaraj is our Acharya, guru, spiritual preceptor and cherished deity. He is certainly our cherished deity, but why has He said that He is our Acharya, guru and spiritual preceptor?

In order to bestow salvation to infinitely many souls, Shreejimaraj manifested in a human form. In order to impart teachings to souls who seek salvation, He became the heir of Ramanand Swami and took the mantle of being the Acharya. For that reason, He has referred to Himself as the Acharya. He behaved as the guru of all ascetics and *gruhasths*; He has therefore called Himself the guru. He imparted teachings to all; therefore, He has called Himself the spiritual preceptor. However, the Acharya, guru or spiritual preceptor should not be regarded as God. In K.10 Q.1 T.4, it is stated, 'no-one is able to become as capable as Me. All up to Akshar are My servants, and I am the master.' Moreover, in P.2, it is stated that Prakruti-Purush, etc., are His disciples. Therefore, there is only one God, i.e. Shreejimaraj. The various incarnations and *Muktas* are all disciples of Shreejimaraj.

Q17

Ans

'This narration should be studied and one should behave accordingly; even with others, these issues should be talked about.' What aspect of the narration does this refer to?

The entire way of behaving stated previously should be followed. The disciples of Lord Shree Krishna must not behave in the manner that he behaved. That Lord Shree Krishna has stipulated the virtues of ascetics in the Eleventh Section of Shreemad-Bhagwat and other scriptures, and has commanded that one should abide by the religious decree and perform devotion. In the same manner, Shreejimaraj's disciples must not behave in the same manner that He does. They should behave in accordance with the commandments that He has stipulated in the scriptures of His *Sampraday*, such as the Vachanamrut and Satsangi-jeevan, and abide by the religious decree stated within them. They should perform devotion to Him in this manner. It is said that this issue should be learnt and talked about with others.

Rahasyarth Pradeepika Tika 218

Vadtal Section, Vachanamrut 19

In Samvat 1882, Maha Sud 2 (Wednesday 8 February 1826), during the evening, Shreej Maharaj was presiding on a *gadi-takiya*, which had been placed in the Roop-choki on the Eastern side of the temple of Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) After the *sandhya-aarti* ceremony of the Lord had concluded, Shreej Maharaj said, (1) “Listen! I shall now talk about God. Whenever a soul attains a human body in Bharat-khand, the incarnation of God or the *sadhu* of God will definitely be present on Earth. If a soul is able to recognise him, that individual becomes a disciple of God. Having become a disciple of God, it would not be appropriate for him to have any kind of affection for anything else, other than for God. This is because in comparison to the bliss of God’s abode, the pleasures of the five material sensations are akin to hell (*narak*). Only insects of hell regard them to be immensely pleasurable, but humans regard hell to be extremely abhorrent. In the same manner, someone who has recognised God becomes the attendant of God. He must not ignore his status as the attendant of God and, like the insects of excreta, wish for the five material sensations. Any wish that arises in the mind of a disciple of God comes true. Due to misunderstanding, leaving aside God and wishing for other objects, is itself, an act of complete imprudence. A disciple of God should regard the pleasures of the fourteen Loks to be like the excrement of a crow. With his mind, deeds and words, he should have firm affection towards the disciples of God. He should also understand that if any kind of intense passion has remained in a disciple of God, for anything other than God, that person will attain the status of Indra or will attain *Brahm-lok*; but unlike worldly souls, he will never face the cycle of births and deaths or be sent to hell. How then can the glory and bliss attained by a true disciple of God be described? Therefore, a disciple of God must have firm affection only for God [1].”

[1]

Vadtal Section, Vachanamrut 19 {219}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreej Maharaj has stated that He or His *sant* are definitely presiding on Earth. Whoever recognises Him becomes His disciple. One should not then disregard God’s bliss and wish for material pleasures. This is because in comparison to the bliss of His abode, the material pleasures are like hell, and like the excrement of a crow. Therefore, just as humans regard hell to be immensely abhorrent, the Lord’s disciples should recognise the material pleasures to be like hell, and they should maintain affection only towards His *sants*. Even if some kind of intense passion has remained in His disciple, that

individual will attain the status of Indra or Brahma. Therefore, how then can the glory and bliss attained by His true disciple be described? Knowing this, one must have firm affection only for God [1]. This is the one topic.

Rahasyarth Pradeepika Tika 219

Having recognised Shreej Maharaj to be the supreme God, disciples disregard any wish for material pleasures and dedicate everything to God



Vadtal Section, Vachanamrut 20

In Samvat 1882, Maha Sud 3 (Friday 10 February 1826), Swami Shree Sahajanandji Maharaj was presiding on a stage on which a *gadi-takiya* had been placed, under the neem tree at the court of Shree Laxmi-Narayan in Vadtal. He was adorned entirely in white clothing and was wearing a garland of *chameli* flowers around His neck. A ceremonial umbrella made of red silk was held over His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj then asked the *paramhansas* a question. (1) “Lust (*kaam*) emerges as a result of the *rajas* attribute; anger (*krodh*) and greed (*lobh*) emerge because of the *tamas* attribute. What is the one means through which the very seed of that lust, etc., does not remain?” Shuk Muni replied, “Only when one attains a *nirvikalp* trance (*samadhi*) and visualises the soul, does the very seed of lust, etc., burn away from the heart.” Shreejimaraj raised a doubt about this. “Did Shiv, Brahma, the sage Shrungi, Parashar, etc., not attain a *nirvikalp* trance? Because, they all did become overcome by lust! Actually, they all had indeed attained a *nirvikalp* trance. However, when the inclination (*vrutti*) of their *indriyas* became active, they were afflicted by lust, etc. Therefore your response is not the answer to the question. In the same manner that a knowledgeable person remains invariable (*nirvikar*) when he attains a *nirvikalp* trance, an ignorant person remains invariable during the deep sleep (*sushupti*) state. When the inclination of the *indriyas* becomes active, both a knowledgeable and an ignorant person become afflicted by lust, etc. In that respect, there is no extraordinariness in the knowledgeable compared to the ignorant person. So now, let the other *paramhansas* answer the question.” Gopalanand Swami, Devanand Swami, Nityanand Swami and Muktanand Swami all tried to answer the question according to their understanding, but Shreejimaraj’s question remained unanswered. So then, Shreejimaraj said, “Janak the Videhi followed the path of worldly activities, yet he remained invariable. When the female ascetic, Sulabha, came to Janak’s assembly, King Janak said to her, ‘you are trying to entice my *chitt*, but due to the mercy of my guru, Sage Panchshikh, I have mastered both the Sankhya and Yog philosophies. So, even if half my body is anointed with sandalwood paste and the other half is slashed with a sword, both of these would be the same to me. Furthermore, even if this, my Mithilapuri goes up in flames, nothing of mine will be burnt. Even though I live amongst worldly affairs in this manner, I remain unaffected (*nirlep*) and invariable.’ This is what King Janak said to Sulabha (Mahabharat Shanti-parva Anushashan-parva Chapter 320). That King Janak was even regarded as being the guru of Shukdevji. Therefore, the answer to that question is as follows. Even if the inclination of the *indriyas* is active and someone remains amongst worldly affairs, if resoluteness in his understanding has been firmly established within the heart, like that of King Janak, no perversions can affect him. Furthermore, someone who has appropriately realised what is worth knowing, has realised, ‘this is the truth and this is false; except for the *Murti* of God, all

the material objects that exist are all, completely full of misery and destructible.’ He considers himself to be a soul that is separate from the body, the *indriyas* and *antah-karans*. There is then, no object that can infatuate him. This is because he has come to regard all material objects to be insignificant. If such an understanding has been firmly instilled within the *antah-karans*, even if one’s *indriyas* become active towards worldly issues, one would not become afflicted by lust, etc. Irrespective of whether that disciple is an ascetic or a *gruhashth*, the very seed of lust, etc., is destroyed from his heart. Amongst all disciples, such an individual is the best Vaishnav. It is irrelevant if he is a *gruhashth* or an ascetic. He, whose understanding is superior, is the better disciple. The deficiencies of Shiv, Brahma, etc., were said in order to explain the following: Whether such a deficiency existed in some of their understanding, or whether some of them encountered an adverse place, time, association or activity, the result was that they were all overcome by lust, etc. Therefore, even if one has this kind of understanding, one must never mingle with evil associations. This is an unequivocal matter of principle [1].”

[1]

Vadtal Section, Vachanamrut 20 {220}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreej Maharaj has stated that irrespective of whether he is an ascetic or a *gruhashth*, the very seed of lust, etc., is destroyed from the heart of someone who realises that except for God’s *Murti*, all other material objects are completely insignificant, full of misery and akin to hell (*narak*). Having understood this, that person believes that he is the soul. Such an individual is superior amongst all disciples. If such an understanding does not exist, or if an adverse place, time, etc., are encountered, a flaw can arise. Therefore, even someone who possesses such an understanding must never mingle with evil associations [1]. This is the one topic.

- Q1** Here, in this Vachanamrut, King Janak is said to be the guru of Shukji, but in GMS.20 T.2, the status of Shukji is said to be superior to that of Janak. How should this be understood?
- Ans** The status of Shukji was actually superior to that of Janak, but because King Janak gave spiritual guidance to Shukji, he is said to be Shukji’s guru.

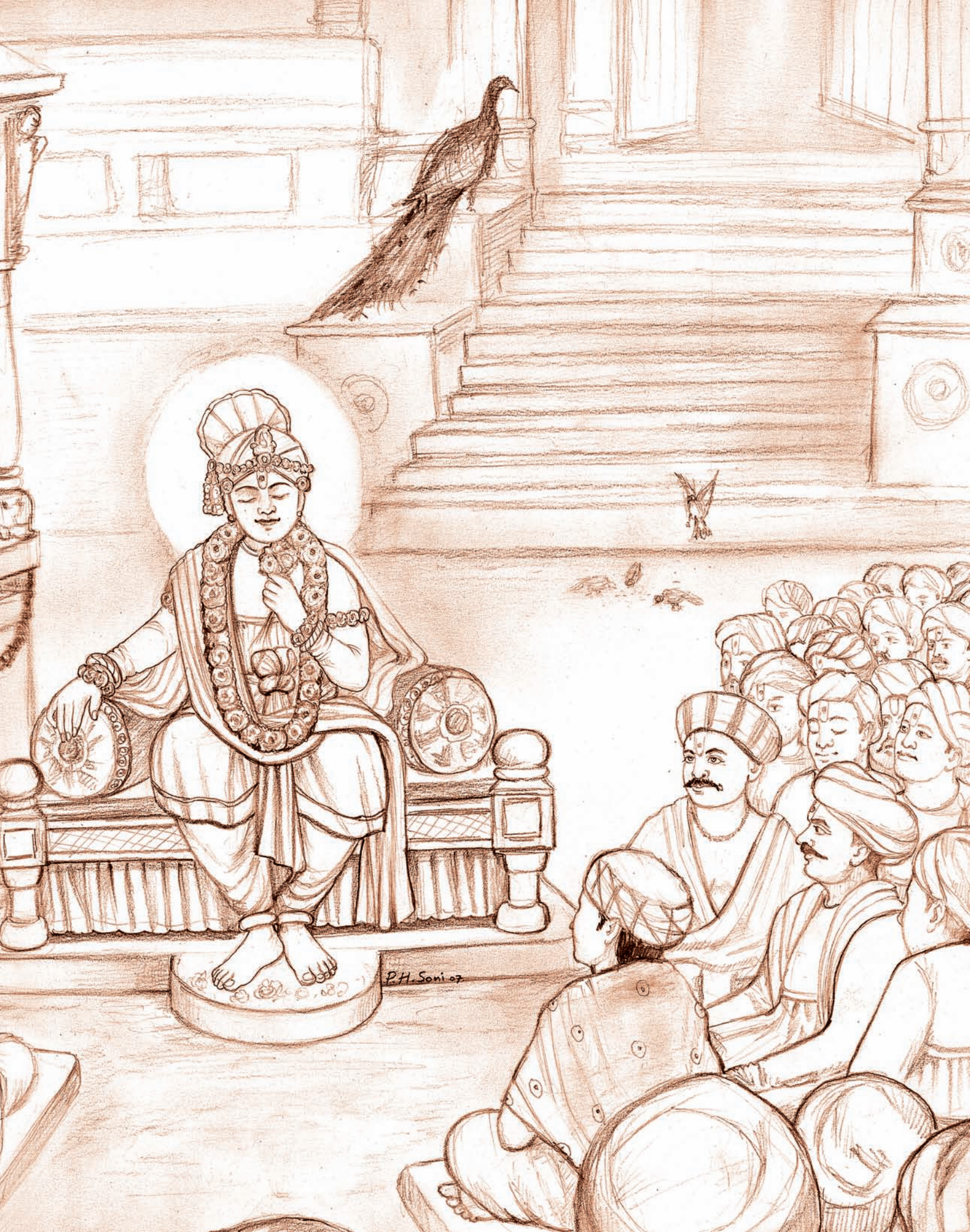
Rahasyarth Pradeepika Tika 220

**End of the Vadtal Section of the Vachanamrut with the Rahasyarth Pradeepika
commentary by Jeevanpran Shree Abji Bapashree**

च०
८५
मुं इंद्रेण कालादिक संसृष्टि कथादि कने जे
मरवो टर के बाणि हे मोटे अप्रा विम मऊ एण
करवो जन ही ए सिहांत बाजी हे ॥ १ ॥
८६ ८७ ना फा गगा वदि ३ तृतीया ने दी वस स्वा
वाद मध्ये श्री नर नारायण नामें दि रने सनु
ने दो लियो ते नु पस्य विराज मान ह ताने मस
न हति ॥ अने ते पाद्य ने विषे गुलाबना तोरा
मुरवो स्पाह ताने गुलाबना अगणित दार ते
वाये गुलाबना आंध्याह ताने पोताना मुरवा
रे भक्त नि सभा मरार् ने वेवी हति ॥ पद्ये श्री
८८ ८९ ना फा गगा वदि ३ तृतीया ने दी वस स्वा
वाद मध्ये श्री नर नारायण नामें दि रने सनु
ने दो लियो ते नु पस्य विराज मान ह ताने मस
न हति ॥ अने ते पाद्य ने विषे गुलाबना तोरा
मुरवो स्पाह ताने गुलाबना अगणित दार ते
वाये गुलाबना आंध्याह ताने पोताना मुरवा
रे भक्त नि सभा मरार् ने वेवी हति ॥ पद्ये श्री

Amdavad Section





Amdavad

History states that King Karandev first fought with the Bhil king of Ashpal and established a city called Karnavati, on the banks of the Sabarmati River. In 1411 CE, Sultan Ahmed Shah conquered Karnavati, and renamed it Ahmedabad.

Shreej Maharaj visited the city on 26 occasions. In Samvat 1858, Shreej Maharaj first went to Amdavad in order to take steps against Raghunathdas, who was a deceitful sadhu from the time of Shree Ramanand Swami. Raghunathdas was spreading malice amongst the disciples against Shreej Maharaj and considered himself to be leader of the Satsang.

In Samvat 1867, Shreej Maharaj was invited by a representative of Peshwa Vitthal Rav Balaji (Vitthaba) to his castle in Amdavad, as a part of a plot to kill Him. The Peshwa instructed his soldiers to construct a tank containing boiling hot oil, and a magnificent throne was created around the tank to disguise it. The idea was that when Shreej Maharaj sat on the throne, He would fall into the boiling oil and burn to death. However, the omniscient Shreej Maharaj exposed the deceit of the Peshwa. Seeing this, Sadguru Shree Devanand Swami started cursing the king. The ground started to shake. History states that there was indeed a severe earthquake in the region during that exact period. Only a few months later, the Peshwa rule ended and the British Empire took control of the city. It was then, due to the requests of the British Authorities that Shreej Maharaj returned to Amdavad, where they ceremonially welcomed Him and donated a piece of land on which to build a temple. By the command of Shreej Maharaj, Sadguru Shree Anandanand Swami constructed the first Swaminarayan Temple in Amdavad and Shreej Maharaj Himself installed the Murtis of Shree Nar-Narayan.

On many occasions, Shreej Maharaj held grand festivals on the banks of the Kankariya Lake in Amdavad. Whenever He travelled from East to West Gujarat, He would pass through a mango shrove in Amdavad and sit under a particular tree. The very site where Shreej Maharaj used to sit is where the magnificent Shree Swaminarayan Temple Maninagar now stands.

In Samvat 1882, Shreej Maharaj visited Amdavad. The precise accounts of the assemblies held during that time, written by Shree Shukanand Swami, had been kept safely by Shreej Maharaj's ceremonial mace bearer, Kubersinh. During these discourses, Shreej Maharaj had clearly revealed His supremacy. The five eminent Sadgurus collated these discourses to form the Amdavad Section of the Vachanamrut scripture.

Amdavad Section, Vachanamrut 1

In Samvat 1882, Maha Vad 11 (Saturday 4 March 1826), Swami Shree Sahajanandji Maharaj was presiding facing West, at the temple of Shree Nar-Narayan in Amdavad. He was dressed entirely in white clothing and was adorned with garlands of rose flowers around His neck. Posies of roses were adorned on His ears and tassels of roses decorated His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face. At that time, Shreejimaraj was in deep contemplation.

- (1) He then opened His lotus eyes and looking towards everyone, He said, (1) “I want to talk about a particular kind of meditation. The same subject has also been narrated in the Moksh-dharma [scripture]. I have seen great eminent people attain a state of accomplishment (*siddh-dasha*) through this kind of meditation. Furthermore, it is My experience that of the numerous types of meditation, there is no meditation comparable to the manner of meditation that I am about to describe. Just as a miraculous incantation (*mantra*) or a miraculous medicine has an innate wonder within it, the manner of meditation that I want to describe also contains such an inherent miraculous nature, by which, one immediately attains a state of accomplishment. I shall now describe it. The person who is meditating should focus the meditation of the right eye on the Sun and that of the left eye on the Moon. Whilst meditating in this way, the Sun and Moon start to appear exactly as they appear in the sky. Then, the right eye becomes hot and the left becomes cold. At that point, one should focus the meditation of the left eye on the Sun and the meditation of the right eye on the Moon. By contemplating in this way, through *antar-drashti*, one should continue to visualise the Sun and the Moon within the heart. One should also visualise the appearance of the observer, i.e. one’s own soul, and meditate on the Lord who presides within the observer, i.e. within the soul. Then, such a person feels that his body, which is full of worldly passions, is spinning in the air, in the same manner that a pulley above a well rotates. Whilst continuing to meditate in this manner, he attains the *darshan* of God in the form of the entire universe. He visualises the creations of all the fourteen Loks within that form. That form is not seen to be immensely large - in the same way that Sage Markandeya saw Lord Vat-patra-shayi in the form of a small child, sleeping on the leaf of a banyan tree; and within that form, he saw the entire universe in the belly of that God (Shreemad-Bhagwat Section 12 Chapter 9 Verse 4 - 33). Whilst meditating on God in this manner, all the objects that are stated in the scriptures are visualised and any atheism that has remained within his soul is eliminated. His soul then becomes immensely strong and a firm determination, that everything stated in the scriptures is the categorical truth, develops within him. The eight accomplishments (*siddhis*), such as the ability to become minuscule (*anima*), present themselves before someone who meditates in this manner. He achieves innumerable accomplishments, such as the ability to see everything as far as the light of the Sun and Moon reaches. However, as he is a disciple of the Lord, he does not accept any of these accomplishments; he continues only to meditate

on the Lord. A person who meditates in this manner attains a state of accomplishment that is equivalent to that of Narad, Sanak, etc., and Shukji. Thus, there are numerous types of meditation, but this is the only kind of meditation that immediately leads to a state of accomplishment.” Shreej Maharaj narrated the subject in this way [1].

[1]

- (2) Then, Muktanand Swami asked, (2) “Is this kind of meditation accomplished only by a person who practises *pranayam* in accordance with the path of eight-fold Yoga, or are others also able to accomplish it?” Shreej Maharaj replied, “This has nothing to do with whether one practises *pranayam* or not. If one practises meditating in that way, and only if he is an *Ekantik* disciple of the Lord, does he accomplish that meditation. However, other souls are not able to follow that path. Therefore, for those who are entitled to perform such meditation, there is no way of immediately becoming accomplished other than the manner of performing meditation that I have described [2].”

[2]

Amdavad Section, Vachanamrut 1 {221}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut, amongst which, the first is a merciful statement in which Shreej Maharaj has praised the manner of meditating in accordance with the path of the Yog philosophy, and has described this process. Through the eyes, one should visualise the Sun and Moon and contemplate them being within the heart; visualise one’s own soul; and meditate on God within that soul. By that, the *sookshma* body is seen to be separate from oneself; the creations of the universe are seen; the atheism within the soul is eliminated; and accomplishments are attained. However, a disciple of God does not accept those accomplishments and instead, only continues to meditate on the Lord. By meditating on the Sun, one gains a vision that is like that of the Sun. Similarly, by meditating on God, one attains the state of accomplishment that is equivalent to God’s accomplished *Muktas*. This means that just as God has the ability to pervade through infinitely many cosmoses, such a person also becomes as able as God [1]. In the second question, even without practising the eight-fold Yoga, if the Lord’s *Ekantik* disciples meditate on Him, they immediately accomplish the described kind of meditation [2]. These are the two topics.

- Q1** In GLS.31, it is stated that if someone meditates on the Lord’s *Murti* within the soul, he is able only to visualise it being as big as a thumb; he does not see it as it actually is. Here however, it is stated that if a person meditates on the *Murti* within the soul, he immediately attains the state of accomplishment. How should this be understood?

Ans In GLS.31, it is stated that if a person contemplates on the soul within the intellect, and meditates on the *Murti* there, he is not able to visualise the *Murti* in the manner that it actually is. The reason for this is that the intellect is composed of the [three] attributes [of Maya] and therefore, whilst the soul remains in the intellect, that soul is also said to be comprised of the

attributes. If someone therefore meditates on the *Murti* there, he is able only to visualise it being as big as a thumb; he is not able to see it as it actually is. However, it is not said that if someone separates himself from the three types of body and contemplates on the *Murti* within the soul, he is unable to see the *Murti* in the manner that it actually is. Furthermore, it is stated here, in this Vachanamrut, that if someone becomes separate from his body, which is full of worldly passions, and becoming pure *aatma-roop*, he contemplates on the *Murti* of Shreejimaraj, he visualises the *Murti* as it actually is. Only then is the *karan* body destroyed. In GLS.31, the better way of meditating has been stated; it is best to believe oneself to be Akshardham-roop and then contemplate on the *Murti* of Shreejimaraj. By meditating in such a manner, considerably less effort is needed. The *Murti* is immediately attained. That manner of meditating is superior to the way mentioned here, in this Vachanamrut.

Q2 Instead of meditating on the Sun and Moon, according to the path of Yoga, is it appropriate to meditate on the *Murti* of Shreejimaraj?

Ans Meditating on the *Murti* of Shreejimaraj is the very best way.

Q3 In Q.1, it is stated that when all the objects that are stated in the scriptures are visualised, any atheism that remained within the soul is totally eliminated. Can the atheism be eliminated by associating with a *Sat-purush*, or not?

Ans Here, in this Vachanamrut, it is stated that when a person whose understanding has been affirmed through the scriptures alone, sees with his own eyes whatever has been stated in the scriptures, he realises it to be the truth. In V.11 Q.4 T.5, it is stated that a person who has become associated with a *Mukta* attains the *darshan* of the soul and the Lord. In that case, what doubt is there about his atheism being eliminated?

MANINAGAR-AHMEDABAD-8

Rahasyarth Pradeepika Tika 221

A disciple becomes associated with a *Sat-purush*, by whom, he attains the *darshan* of Shreejimaraj



Amdavad Section, Vachanamrut 2

In Samvat 1882, Fagan Sud 11 (Monday 20 March 1826), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, which had been placed on a dais, situated on the platform in front of the temple of Shree Nar-Narayan in Amdavad. He was wearing a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A pink turban (*feto*), which was decorated with tassels of roses, was adorned on His head. Posies of roses were adorned on both of His ears, and garlands of roses were adorned around His neck. Armlets of roses were also tied around His arms and wrists. In that manner, His entire *Murti* was adorned with roses. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said to all the *paramhansas*, “I shall ask a question. (1) There is a disciple of the Lord who behaves beyond the influences of the waking (*jagrat*), dream (*swapna*), and deep sleep (*sushupti*) states of the body. He has discarded the impure *rajas*, *tamas* and impure *sattva* influences, and behaves according to pure *sattva*; he worships the Lord in this manner. Another disciple behaves under the influence of the three attributes, but he has immense affection for the Lord and behaves accordingly. Which of these two disciples is superior?” To that, the group of *sants* replied that the one who has affection for God is superior. Shreejimaraj then asked, “One person performs ablutions, bathes and becomes pure before performing adoration to God. The other is filled with excreta and performs adoration to God. Which one is obviously better?” The group of *munis* replied, “The one who becomes pure and performs the worship of God is superior.” Shreejimaraj questioned further, “You are saying that the one who renounces material influences and worships God is inferior, and the one that still possesses the material influences and has affection for the Lord, to be superior. In which way is he superior?” No-one was able to resolve that question, so Shreejimaraj said, “Four types of disciples have been described in the Bhagwad Gita. Amongst these, God has said that only the knowledgeable disciple is his own soul. Therefore, only the disciple who renounces the material influences and worships God having become *Brahm-roop* is superior. Why? The continuous devastation (*nitya-pralay*) is the deep sleep state of the soul; the causal devastation (*nimitt-pralay*) is the deep sleep state of Brahma; the natural devastation (*prakrut-pralay*) is when the all the creations of Prakruti become merged into her; the final devastation (*aatyantik-pralay*), i.e. devastation through knowledge (*gnan-pralay*), is when everything, up to and including Prakruti, all become merged into the lustre of Brahm. Furthermore, during the continuous devastation, the influences of the souls become merged; during the causal devastation, the influences of the Ishwars become merged; during the natural devastation, the influences of Purush become merged. However, when the time of creation arises again, all three once again become associated with their particular influences. Anyone who has discarded the material influences through the final devastation, i.e. devastation through knowledge, never becomes associated

with material influences again. If he does assume a body at some time, then, just like God he assumes that body independently; he does not assume the body due to the influence of time (*kaal*), deeds (*karma*) and Maya. Therefore, the one who becomes *Brahm-roop* and worships God is superior [1].

[1]

“This discourse is understood only by faithful disciples of the Lord who possess the virtues of an *Ekantik* disciple [2].”

[2]

Amdavad Section, Vachanamrut 2 {222}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut, in which Shreejimaraj has stated that during the continuous devastation, causal devastation and natural devastation, the influences of the soul, Ishwar and Purush become merged; during the time of creation, they become associated with them again. However, by means of devastation through knowledge, if a person discards the material influences and becoming *Brahm-roop*, i.e. becoming one with the Lord's lustre, he worships God, then, at no time do those material influences become associated with him again. Such a person becomes able to independently assume a body to bestow absolute salvation to souls, and then discard it [1]. This matter can only be understood by His *Ekantik* disciples [2]. These are the two topics.

- Q1** In T.1, it is stated that a person behaves according to pure *sattva*. How should behaving according to pure *sattva* be recognised?
- Ans** The answer to that is subsequently given in the same topic. The person who renounces material influences, and becoming *Brahm-roop*, i.e. becoming one with Shreejimaraj's lustre, worships Shreejimaraj, is referred to here as behaving according to pure *sattva*. It should therefore be understood that behaving according to pure *sattva* refers to behaving as *Brahm-roop*.
- Q2** Here, in this Vachanamrut, behaving as *Brahm-roop*, that is to say, behaving according to Brahman, i.e. becoming one with Shreejimaraj's lustre, is said to refer to behaving with pure *sattva*. However, in V.18 T.9, it is stated that if one refers to Shree Krishna to be an embodiment of pure *sattva*, a hindrance arises. Hence, if Shree Krishna cannot be said to be comprised of pure *sattva*, then, above him is Maha-kaal, above him is Nar-Narayan, above him is Vasudev-brahm, above him are the *Muktas* of Mul-akshar, above them is Mul-akshar, and above him are the *Muktas* of Shreejimaraj. How can it be said that they behave according to pure *sattva*? How should this be understood?
- Ans** In V.18, the *sattva* of Maya that is devoid of *rajas* and *tamas* attributes has been called the pure *sattva*. Shree Krishna cannot be said to be composed of that *sattva*, etc.; he should be regarded as being beyond those attributes. Here, in this Vachanamrut, the word *sattva* is indicating power. That is to say, someone who behaves as *Brahm-roop* - Brahman being the power of

Shreejimaraj - is said to behave according to pure *sattva*. It should therefore be understood that behaving according to pure *sattva* refers to behaving as *Brahm-roop*.

Q3 Four types of devastation are stated: continuous, causal, natural and final. How does each of these occur?

Ans [1] The bodies of all, from the microscopic organisms to Indra, who exist in the ten Loks - from hell (*patal*) to heaven (*swarg*), are continuously being destroyed. This is referred to as the continuous devastation. [2] After 4.32 billion human years pass, the evening of Vairaj-purush is reached. For the first hundred [human] years, no rain falls. Then, fire emerges from the mouth of Shesh-narayan and the Sun radiates heat from the sky. This burns away the ten Loks. At that time, the inhabitants of Mahar-lok go to Jan-lok. The rain named Samvartak then starts to horrendously downpour and causes floods everywhere, all the way up to the Dhruv star. By then, the night of Vairaj, Brahma, Vishnu and Shiv occurs and they all go to sleep. With them, the inhabitants of the Loks, Tap and Jan, also sleep. This is how the causal devastation occurs. [3] The duration of Vairaj's day is the same as his night. Hence, one of his day and night corresponds to our 8.64 billion years. Vairaj's morning then occurs. Having awoken, he performs the creation of the world. In this manner, when 36,000 causal devastations have occurred, the lifespan of a hundred years of Vairaj comes to an end. His body is then destroyed. At that time, the evening of Pradhan-Purush occurs. Then, the eight barriers and the fourteen Loks are destroyed. This is called the natural devastation. [4] The duration of Pradhan-Purush's day is the same as his night. During the life span of Pradhan-Purush, 36,000 natural devastations occur. Pradhan-Purush then becomes merged into Mul-maya. Infinite such Pradhan-Purushs become merged into Maya and then, Mul-maya becomes merged into Mul-purush. This is referred to as the great devastation or final devastation. At such a time, Mul-purush goes to reside near Vasudev, in Brahm-pur - the abode of Vasudev-brahm. That is how the final devastation occurs. In this manner, the person who, through spiritual knowledge, merges all that emerges from Prakruti into Prakruti; believes his soul, which is beyond the three states of body, to be superior to the categories of Ishwar, Brahm and Mul-akshar; and believes it to be enjoined to Shreejimaraj's lustre, merges his soul with the *Murti* of Shreejimaraj, becomes a *Mukta*. He does not have to encounter this turmoil again. Just like Shreejimaraj, he independently gives *darshan* here in order to bestow salvation to souls, whilst still remaining in the *Murti* of Shreejimaraj, or whilst remaining near Shreejimaraj in His lustrous abode. By the will of Shreejimaraj, he relinquishes that appearance, but is not controlled by influences such as time.

Rahasyarth Pradeepika Tika 222

Amdavad Section, Vachanamrut 3

In Samvat 1882, Fagan Vad 2 (Saturday 25 March 1826), Swami Shree Sahajanandji Maharaj was presiding on a dais placed on the platform opposite the temple of Shree Nar-Narayan in Amdavad. A pink coloured turban (*pagh*), which was decorated with garlands of roses and *chameli*, was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj then asked a question to the entire group of *munis*. (1) “Every soul lives with a dependency on the five sensations. Either they indulge in the sensations physically, or when such physical contact with the sensations is not possible, they continue to contemplate about the five sensations within their *antah-karans*. However, a soul cannot remain for even a short while without contemplating about, or physically indulging in, the sensations. It is the roots of the banyan tree that keep it alive. Even if all the other roots have been dug up, but just one remained in the ground, it would be sufficient to keep the banyan tree alive. Similarly, someone may have renounced the five sensations superficially, but if he continues contemplating about them within his *antah-karans*, then that itself is the cause of his birth and death. For a disciple of God, how do those five sensations stop being the cause of his birth and death? That is the question.” Muktanand Swami then tried to answer the question according to his understanding, but an appropriate answer was not given. Then, Shreejimaraj said, “Here! I shall answer the question. When a disciple contemplates about the Lord’s *Murti*, having considered that he is separate from the three bodies comprised of Maya, and realising himself to be the soul, by the strength of that contemplation of God, he attains a subconscious (*upsham*) state. By the strength of that subconscious state, the five sensations cease being the cause of his birth and death. For example, when rivers such as the Mahi or the Sabarmati burst both banks, everything is swept away, including elephants, horses and trees; nothing remains standing. Similarly, for a person who has attained a subconscious state, it is irrelevant what kinds of alluring objects his *indriyas* may have encountered; when he looks towards his *antah-karans*, in the same way that the experiences of previous births are forgotten, all those experiences of his present birth are also forgotten. The disciple within whom this occurs is said to have attained the subconscious state. The importance of that subconscious state is immense. For example, there are ignorant men and women within the world, who have intense love for each other before getting married. However, after their wedding, if they are made to stay awake continuously for three days and three nights, and walk for long distances, when they eventually get together, due to the lack of sleep, they are unable to enjoy and indulge in the pleasures of each others’ beauty and touch. Even if they are embracing each other, they sleep like logs of wood tied together, but would not experience any pleasures of the five sensations. Even if the subconscious state is attained unknowingly due to the deep sleep state, no kind of awareness about the sensations remains. How are the five sensations then able to hinder a knowledgeable person who has

attained a subconscious state by meditating on the Lord's *Murti*? They cannot. For the person who has attained a subconscious state, the five sensations do not become the cause of his birth and death [1].” [1]

- (2) Nityanand Swami then asked, (2) “What is the cause of that subconscious state?” Shreej Maharaj replied, “Firstly, by profoundly understanding the glory of God; and secondly, by having an exceedingly intense enthusiasm for offering services to God and His disciples, attending to their needs and performing their *darshan*, a disciple of God attains the subconscious state [2].” [2]

“Furthermore, it seems to Me that a servant who is egotistical will not be liked by anyone. Persuading an egotistical servant to perform menial services is like when a famine strikes and even rich people survive by eating coarse grain. A master would never be as pleased with an egotistical servant as he would with a humble one. Therefore, only the person who behaves in the manner that pleases his master, is the true servant [3].” [3]

- (3) Then, Shuk Muni asked, (3) “How can someone who has no prudence and understanding please his master?” Shreej Maharaj replied, “Mulji Brahmchari and Ratanji are not particularly clever, but they have considerable yearning to attain salvation and therefore, they know how to behave in order to please God. Moreover, at present, the people of Ayodhya, both men and women, behave in accordance with whatever pleases Me. So much so, that not even the *paramhansas* and *sankhya-yogi* and *karma-yogi* disciples behave according to My liking as much as they do. This is because the people of Ayodhya have dedicated their entire lives to the *Satsang*. No-one knows how to please God as well as the people of Ayodhya. However, the people of Ayodhya are extremely gullible, so a cunning person would easily be able to dupe them. For that reason, whenever they wish to initiate any kind of activity, they must only be allowed to do so after consulting the eminent *paramhansas* and senior *gruhasths*. They must not be allowed to do anything by merely conferring with any one individual. It is My command that the ascetics and *gruhasth* disciples should oversee the people of Ayodhya in this manner [4].” [4]

Amdavad Section, Vachanamrut 3 {223}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreej Maharaj has stated that contemplation about the five sensations is the cause of birth and death. When one contemplates on God's *Murti*, having considered oneself to be separate from the bodies within which Maya is inherent, and having believed himself to be the soul, then, by that contemplation, the subconscious state is attained. Then, the five sensations cease being the cause of his birth and death [1]. In the second question, the subconscious state is attained by profoundly

understanding God's glory and having an exceedingly intense enthusiasm for offering services to God and His disciples, attending to their needs and performing their *darshan* [2]. The Lord does not like the services performed by an egotistical servant; He becomes extremely pleased with a humble servant, and only such a person is a true disciple [3]. In the third question, Shreej Maharaj firstly praised the people of Ayodhya and then stated that if they wish to initiate any kind of activity, they must only be allowed to do so after having consulted the seniors, i.e. the *paramhansas* and *gruhasth* disciples who have a conviction about their religious decree, knowledge of the regulations of the *Satsang*, and who have affection for the *Satsang*. They must not be allowed to do anything merely by consulting any one individual, i.e. someone who does not know the regulations of the *Satsang* and who is irreligious. Shreej Maharaj has given this command to the senior ascetics and *gruhasths* who have convictions about their religious decree [4]. These are the four topics.

Q1 In Q.1, it is stated that if someone believes himself to be the soul and contemplates on God's *Murti*, he attains the subconscious state. What is meant by believing oneself to be the soul?

Ans Believing the soul, which is beyond the three states of body, to be Brahman-roop, if one contemplates on Shreej Maharaj, the subconscious state is attained; the sensations then do not cause birth and death. Believing oneself to be the soul refers to behaving as Brahman-roop.

Q2 If someone has not attained the subconscious state and his contemplation about the sensations persists, but much remorse remains within his heart about this, does his cycle of birth and death cease or not?

Ans Shreej Maharaj ensures that he reaches the end and does not have to be born again. However, for someone who does not experience any kind of remorse when thoughts about the sensations arise within him, the cycle of birth and death does persist.

Rahasyarth Pradeepika Tika 223

Amdavad Section, Vachanamrut 4

In Samvat 1882, Fagan Vad 3 (Sunday 26 March 1826), Swami Shree Sahajanandji Maharaj was presiding on a dais, on which *gadi-takiya* had been placed, on the platform opposite the temple of Shree Nar-Narayan in Amdavad. A pink turban (*pagh*) was adorned on His head. Tassels of roses lain from the turban and posies of roses were adorned over both ears. He was also wearing several rose garlands around His neck, and armlets of roses were tied around His arms. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj then said to the group of *Munis* and the disciples, (1) “All listen! Today, I shall narrate an issue that I want you to know about. What is God like? Even though He assumes a birth, He is not born; and even though He leaves His body, He is ever-youthful (*ajar*) and immortal (*amar*). He is faultless (*niranjan*), i.e. He is free from the flaws of Maya. He is *murtiman*; lustrous by His own lustre; Brahm; Akshar; omniscient (*antaryami*); and the sustenance of infinitely many cosmoses. His assuming of a human body and then departing from it, is like the illusion of a magician. He is the controller of infinitely many *Muktas*, who are beyond Akshar; He is the master of all [1].

[1]

“That same Shree Nar-Narayan first manifested from Dharmadev and Murti, and then performed austerities in Badrik-ashram. That very same Shree Nar-Narayan assumes the different forms such as Machh, Kachh, Varah, Vaman, Ram and Krishna. In this manner, through His own body, He eliminates the ego that exists in souls, i.e. that their bodies are their own. He instead enlightens the ego within them to believe that they are Brahm. In this way, He makes it appear that His body and that of other souls are the same. Just as a thorn is required to remove another thorn, and then both thorns are discarded, God also discards His own body in the same manner that other souls do. There is a narrative in the Mahabharat about this. When Nrusinh wanted to discard his body, he omnisciently instilled a thought into the heart of Shiv, and inspired him to take the form of a Sharabh. The Sharabh and Nrusinh fought each other as a result of which, Nrusinh discarded his body (Shiv-Maha-Puran Rudra-samhita Part 2 Chapter 11 & 12). In this manner, God assumes a body and then discards it. For example, Rushabhdev discarded his body by burning in the fire (Shreemad-Bhagwat Section 5 Chapter 6 Verse 5 - 8); and Lord Shree Krishna discarded his body having been killed by an arrow striking his foot (Shreemad-Bhagwat Section 11 Chapter 30 Verse 27 - 50). Seeing such episodes, the intellects of those atheists and non-disciples become perplexed, and they attribute the processes of birth and death to apply to God as well. They even consider that God assumes a birth due to His past deeds, and also discards His body due to these. They believe that when He performs unselfish deeds, He will be relieved of His past deeds and become a *Mukta*. Those with theistic beliefs, and those who are disciples, know that the understanding of atheists is false, and that the *Murti* of God is eternal; and that the attributes of the body, i.e. of being young, adolescent, old, being born, dying etc, are His

episodes. They know that Kaal and Maya have no power to influence the *Murti* of God, and that any apparent cessation of the *Murti* of God that is perceived, is due to the Maya of God. Seeing this, the disciples of God do not become deluded whereas non-disciples do become perplexed. Worldly souls become deceived when they see the illusions of a magician, but someone who knows about the mystery of the magic is not tricked. Purushottam, i.e. Shree Nar-Narayan, assumes numerous bodies, and then just like a magician, transforms His appearance. That Shree Nar-Narayan is the cause of all the incarnations. Anyone who thinks that the concept of dieing applies to Shree Nar-Narayan has to assume countless bodies; that person does not reach the end of his misery from the cycle of 8.4 million lives and the torture of hell [2].

[2]

“Someone who realises the ever-youthful and immortal nature of Shree Nar-Narayan becomes free from his deeds and the cycle of 8.4 million lives. Therefore, all the disciples and *sadhus* of our Uddhav *Sampraday* must not perceive the notion of death to be applicable to the *Murtis* of God that have previously existed, which presently exists, or those that will exist in the future. This narrative must be noted by everyone.” By saying this, Shreej Maharaj indicated that at the present time, He is the *pragat* God [3].

[3]

Amdavad Section, Vachanamrut 4 {224}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreej Maharaj has stated that He is not born, and He is ever-youthful, immortal and free from the flaws of Maya. He is *murtiman* and the sustenance of all. He is the master of all. Just like the illusion of a magician, He appears in the form of a human [1]. Shree Nar-Narayan, i.e. Shreej Maharaj, first manifested through Dharmadev and Murti, and performed austerities in Badrik-ashram. He assumes forms such as Machh, Kachh, Ram and Krishna, and in this manner, eliminates the ego that exists in souls, i.e. that their bodies are their own; and instead enlightens the ego within them to believe that they are Brahm. He then discards His own body in the same manner that other souls do, just as Nrusingh, Rushabhdev and Lord Shree Krishna discarded their bodies. The intellects of those with atheistic beliefs and non-disciples become perplexed when they see such episodes, but the Lord's disciples do not become deluded. Shree Purushottam Nar-Narayan, i.e. Shreej Maharaj, is the cause of all. He gives *darshan* in numerous forms and then disappears. Anyone who perceives the concept of dieing to apply to Him does not reach the end of his misery from the cycle of 8.4 million lives and hell [2]. Someone who realises the Lord to be ever-youthful and immortal becomes free from the cycle of 8.4 millions lives and from his past deeds. Therefore, one must not attribute the notion of death to be applicable to the incarnations that have previously existed, the present *pragat Murti*, i.e. Shreej Maharaj, or the incarnations that will exist in the future [3]. These are the three topics.

Q1 Shreej Maharaj has been said to be lustrous by His own lustre. How should He be understood in this manner?

Ans Being lustrous by His own lustre refers to not having the lustre of anyone else within Him. He is lustrous due to His own lustre. This is the meaning of that phrase.

Q2 Here, in this Vachanamrut, Shreej Maharaj has been called Brahm and Akshar. Moreover, in GFS.39, GFS.42, GFS.50 and in V.13 Q.2, He has been called Brahm. In P.2, He has been called Akshar. Furthermore, in several other Vachanamruts, He has been called Par-brahm, and beyond Akshar. How should this be understood?

Ans Whoever is immensely superior to all, can be called Brahm. He who is not destroyed; all that does not become separate from the *Murti* [of God]; and the entire divine (*chaitanya*) category, can be called Akshar. There is no-one who is as Akshar as Shreej Maharaj and therefore, Shreej Maharaj has been called Akshar. Also, Shree Gopalanand Swami, Muktanand Swami, Brahmanand Swami, Nityanand Swami, Gunatitanand Swami, Shatanand Swami, etc., are all *Anadi-muktas*. They eternally reside in the *Murti* of Shreej Maharaj and are never separate from Him. For that reason, they too can be called Akshar. However, the Mul-akshar who creates the universe is inferior to the *Anadi-muktas* and *Param-ekantik-muktas*. Wherever Gopalanand Swami, etc., have been referred to as Mul-akshar, it has been said because such a status has been given in the scriptures, and therefore it is stated to indicate their importance. However, no-one can actually be said to be as Akshar as the *Anadi-muktas*. As Shreej Maharaj is superior to Brahm and Akshar, He is called Par-brahm and beyond Akshar. [1]

Q3 Nar-Narayan comes to Badrik-ashram and performs austerities during every *Kalp*. So why does it say in T.2 that he first manifested and performed austerities in Badrik-ashram?

Ans Shreej Maharaj manifested within this cosmos for the first time. Therefore, it is stated that He first manifested through Dharmadev and *Murti*, i.e. Bhakti, and then performed austerities. In order to grant salvation to the souls who aspire for redemption, He travelled through the forests and performed austerities. Those are the austerities that are being referred to. Within this world, in order to bestow the bliss of His *darshan*, touch etc., to His disciples, the Lord endured restlessness, sleep deprivation, hunger, thirst and heat, and in this manner, He travelled through the different regions. Therefore, it is stated that He performs austerities. Just as Shreej Maharaj has called Himself Nar-Narayan, He has referred to the forests as Badrik-ashram. However, the Nar-Narayan who practises austerities in Badrik-ashram is different from Shreej Maharaj, who is the cause of all and the incarnator. This is stated in the same topic: it is said that He assumes the forms of the incarnations such as Machh, Kachh, Ram and Krishna.

Rahasyarth Pradeepika Tika 224

Amdavad Section, Vachanamrut 5

In Samvat 1882, Fagan Vad 4 (Monday 27 March 1826), Swami Shree Sahajanandji Maharaj was presiding on a dais at His resting quarters on the first floor of the temple of Shree Narayan in Amdavad. He was leant against a large cylindrical cushion (*takiya*) and was dressed entirely in white clothing. A large garland of roses was adorned around His neck and tassels of flowers were draped from the turban on His head. He was chanting with a rosary, made of basil-wood, in His hand. A congregation of senior *munis* and disciples from different regions had assembled before His lotus face.

- (1) At that time, Kubersinhji, the ceremonial mace-bearer, asked Shreejimaraj a question. (1) “Oh Maharaj! What is the extraordinary characteristic of Shree Purushottam, i.e. of God?” Shreejimaraj replied, “The *prans* and *nadis* of souls cannot be controlled by anyone else. Hundreds of thousands of people abide by the restrictions of the vows and still remain acquiescent to Him. This cannot be achieved by anyone else. He is even able to keep the *Muktas*, such as Akshar, under His control. These are His extraordinary characteristics [1].” [1]
- (2) Kubersinhji asked another question. (2) “Oh Maharaj! Innumerable many cosmoses exist. The incarnation of God is present within this cosmos, in the Bharat-khand of Jambu-dweep. However, there are infinitely many souls in the other cosmoses too. Tell us how God bestows salvation to them.” Shreejimaraj then replied, “The same God who presides within this cosmos is the master of all. He assumes a body within each of the cosmoses for the salvation of infinitely many souls. Infinitely many souls take His patronage as a result of which, they attain the lotus feet of Shree Purushottam in Akshardham. That is the answer [2].” [2]
- (3) Once again, Kubersinhji asked a question. (3) “Oh Maharaj! Tell us what should be eliminated by those who have recognised God and are His disciples, and what should be assimilated by them?” Shreejimaraj then replied, “Any kind of worldly hope that exists should be eliminated and instead, one should develop desires that relate to God. For example, if someone has yearnings to amass wealth, he should think, ‘if I worship God, I will attain the heaps of gold coins and the mounds of precious diamonds, sapphires and rubies that exist in the abode of God.’ Such desires should be developed, but yearnings for worldly objects should not occur. If a person has lustful desires, he should think, ‘if I look at another woman inappropriately, due to that sin, I will have to go through the hell of 8.4 millions lives, and face immense suffering. Furthermore, dogs and donkeys also indulge in such sensualities, whereas I have attained the *pragat* Purushottam. If He becomes displeased, I will incur an immense loss.’ Realising this, one should eliminate the lustful desires and develop desires for the pleasures relating to God. If someone has affection for his relatives, he should eliminate those feelings and instead, develop affection for God and His servants i.e. *sants*. If

someone thinks of the body to be his own, he should eliminate that ego and instead, develop humility towards God. If God or a *sadhu* has scolded someone in any manner and has insulted him, any animosity towards them that remains in him should be eliminated; instead, he should recognise his own faults and realise the virtues of God and *sants*. In this manner, one should think about everything in a positive manner and never consider anything negatively. That is the answer [3].” [3]

- (4) Again, Kubersinhji asked, (4) “Oh Maharaj! Tell us the characteristics of the four [great achievements of human life]; the religious decree (*dharma*), wealth (*arth*), worldly desires (*kaam*) and salvation (*moksh*).” Shreejimaraj then smiled gently and said, “The characteristic of wealth is the amassing of riches. It also relates to accumulating virtues for one’s own salvation; that is also the characteristic of wealth. The characteristic of the religious decree is spending that acquired wealth for the religious purposes of the *Satsang*, and not wasting it inappropriately. That is the characteristic of the religious decree. The characteristic of worldly desire is being married to one woman, and even then only having sex with her at appropriate times, and remaining detached from all other women in the world by considering them to be equivalent to a mother, sister or daughter. The characteristic of salvation is vigilantly abiding by the *vartmans* of the *Satsang* and maintaining an unfaltering determination for God. That is the answer to those four questions.” Having said this, Shreejimaraj rested [4]. [4]

Amdavad Section, Vachanamrut 5 {225}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first, Shreejimaraj has stated that controlling the *nadis* and *prans* of souls, keeping hundreds of thousands of people acquiescent to Him, controlling the categories of *murtiman* Akshar, as well as controlling His own *Muktas*, are His extraordinary characteristics [1]. In the second question, Shreejimaraj has stated that He is the master of all, and in order to bestow salvation to innumerable souls within the infinitely many cosmoses, He gives *darshan* within each of them and takes infinitely many souls to His abode [2]. In the third, one should eliminate the intense desires for wealth and lust, and instead develop desires for His bliss. Affection for oneself and relatives, and an ego about the body to be one’s own, should be eliminated. One should develop affection towards the Lord and *sants*, and maintain humility towards Him. Furthermore, if God scolds someone, that person should recognise his own faults, and realise God’s virtues and those of His *sants* [3]. In the fourth question, the characteristics of the religious decree, wealth, desire and salvation have been stated [4]. These are the four topics.

Q1 In Q.1, the *sakshat* Shree Swaminarayan Purna Purushottam - the supreme, the incarnator of Mul-akshar, etc., and all the incarnations, and the master of infinitely many *Muktas* - has revealed two of His extraordinary characteristics. Have mercy and tell us the others that He also possesses.

Ans [1] From His own *Murti*, revealing all the incarnations that have previously existed, is the first characteristic of the divine *Murti*, Shreejimaraj. [2] To many people, revealing the divine *Murtis* that exist in the Loks such as Vaikunth from His own *Murti*, along with the divine, unsurpassed prowess and bliss that exists there, is His second characteristic. [3] Making even ordinary people fall into a trance and leading their *chitt* to His *Murti*, is the first characteristic stated here, in this Vachanamrut in T.1, where it is stated that He controls the *nadis* and *prans*. This is the third characteristic of Shreejimaraj. [4] The other incarnations granted salvation and controlled the *chitt*. However, Shreejimaraj showed such prowess through His disciples. This is the fourth characteristic of Shreejimaraj. [5] Even to ordinary people, He grants His *darshan* within His limitless, lustrous Akshardham, where He presides on a divine throne with infinitely many *Muktas* attending to His service. This is the fifth characteristic of Shreejimaraj. [6] In the previous scriptures, descriptions of spiritual knowledge (*gnan*), asceticism (*vairagya*), devotion (*bhakti*), religious decree (*dharma*), Yog, Sankhya, etc. have been narrated. By the strength of the Lord's association, or through His own disciples, He elucidates these concepts in such a manner that they are understood much more thoroughly than is understood from the previous scriptures. They are understood by all; and like nectar, they confer peace to all. That is the sixth characteristic of the *sakshat* God, Shree Swaminarayan. [7] Just as iron is attracted to a magnet, the inclinations (*vrutti*) of numerous souls effortlessly become attracted to Him, merely by His *darshan*. As stated in this Vachanamrut in T.1 as the second characteristic, making hundreds of thousands of people acquiescent to Him, and being capable of controlling the categories such as Mul-akshar as well as infinitely many *Muktas*, is His seventh characteristic. [8] By merely taking His patronage, supreme salvation is attained; at the end of one's life, giving *darshan* together with His *Muktas* and taking someone to Akshardham, is the eighth characteristic. [9] Even during the dreadfulness of Kali-yug, persuading numerous people to abide by His commands and gain a status in the religious decree, asceticism, spiritual knowledge, devotion, etc., is the ninth characteristic. [10] Enabling people who have not even mastered the eight-fold Yog to fall into a trance by merely touching a cloth, flower, or stick that has been in contact with Him or merely by their *darshan*, and in that trance, showing His prowess, *Murti* and abode to all, is His tenth characteristic. [11] If someone goes abroad and speaks about Shreejimaraj's *Murti* to another person, the listener is granted the visualisation of Shreejimaraj amongst a mass of lustre. That is the eleventh characteristic. [12] Up to Pradhan-Purush, which is considered to be the Jeev category, Maya, i.e. Mul-prakruti, Ishwar, i.e. Mul-purush, Maha-kaal, [Vasudev-] Brahm, Mul-akshar, and the superior to all those categories, the *Param-ekantik-muktas* and *Anadi-muktas*, He either Himself or through His disciples, differentiates these forms from His own, through their differing characteristics. He

reveals His form with that entire prowess to many people. This is the twelfth characteristic of the supreme Lord of Akshardham, i.e. Purushottam - Lord Shree Swaminarayan. [13] Showing His previous incarnations becoming merged into His *Murti* to many people, but not becoming merged into any incarnation Himself, is the thirteenth wondrous characteristic of the son of Dharmadev, Lord Shree Hari.

Q2 In Q.3, it is stated that there are heaps of gold coins, diamond and rubies in His abode. Those are actually material objects so they cannot exist in Shreej Maharaj's abode. How should this be understood?

Ans This has been said to entice disciples that are desirous of salvation and who are new to the *Satsang*, with a view to uprooting any worldly desires that exist within them. However, such material objects do not exist in the Loks that are beyond Maya.

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Shreej Maharaj reveals all the incarnations that have previously existed from His own Murti, demonstrating His supremacy over them all. This is the first characteristic of the divine Murti, Lord Shree Swaminarayan



Amdavad Section, Vachanamrut 6

In Samvat 1882, Fagan Vad 6 (Wednesday 29 March 1826), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, which had been placed on a dais, on the raised platform opposite the temple of Shree Nar-Narayan in Amdavad. He was adorned entirely in white clothing and was wearing rose garlands around His neck. Tassels of *chameli* flowers were hanging down from both sides of His turban (*pagh*) and posies of roses were adorned over both ears. He also had a large posy of roses in His lotus hand, which He was intermittently stroking over His lotus face. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- After the *sandhya-aarti* ceremony had concluded, Kubersinhji asked Shreejimaraj a question. (1) “Oh Maharaj! Tell us about the one tendency that exists in a person who has recognised God to be God, as a consequence of which, all the tendencies about his determination for God never waver.” Shreejimaraj then said, “It is worthwhile for all to hear about this topic, so everyone listen. The twenty-four incarnations have manifested from the very same God who presides within this *Satsang*; He Himself is the incarnator of them all. He



Shreejimaraj is superior to all the deities and incarnations; He is the incarnator of them all

is present omnisciently within all souls. That same God is lustrous in Akshardham. He is the eternally *sakar Murti* and possesses infinite prowess. He is the sovereign Lord of infinitely many cosmoses and even the cause of Akshar-brahm. When that God manifests and carries out the activities of Rushabhdev, He is known as Rushabhdev; when He performs deeds like those of the incarnation Ram, He is recognised as Ramchandraji; when He performs deeds like those of the incarnation Shree Krishna, He is known as Shree Krishna. In this manner, from the traits of all the twenty-four incarnations that are seen within God, it should be understood that the incarnations that have existed previously, have all manifested from Him - the God who is present here. If a person understands this with all his faculties, his determination does not waver. However, without that kind of understanding, it is possible that some wavering may occur. That is the answer. The God that you all have attained today is the cause of all, the incarnator of all incarnations and the Lord of Akshardham. Assuming the form of Shree Nar-Narayan, He has manifested from Dharma and Bhakti. Therefore, due to much insistence, and with the sentiments that this is My form, I have firstly installed Shree Nar-Narayan here in this Shreenagar [Amdavad]. That very same God presides in Brahm-mahol [1].” [1]

- (2) Then again, Kubersinhji asked, (2) “Tell us what Brahm-mahol is like. Also tell us what the disciples of God who reside there are like.” Shreejimaraj then replied, “The Brahm that is in the form of Akshar, has itself become the form of a palace for Shree Purushottam-narayan to preside in. In comparison to all the other Akshar-brahms, the Akshar-brahm that is the form of a palace for God is eternal. Within that Brahm-mahol, there are many other palaces. Those palaces have various types of balconies, verandas and terraces, which are all elaborately decorated. There are many types of fountains and gardens, in which many flowers, of numerous different varieties exist; and all these are lustrous. That abode is such that it cannot be compared to any other abode. That very same abode is referred to as Golok. Its magnificence is many times greater than the splendours of the infinitely many other abodes and is also limitless (*apar*). To explain, when one looks at the clouds in all four directions, it seems that they continue to descend until they touch the land. However, you can continue walking until you get tired and still, you will not reach their end. Also, when one looks at the clouds, it seems that they are close. However, when you think about it, they are incredibly far and are limitless. Even if one tries to travel to their end, it is not reached. Such is the vastness of Brahm-dham [2].” [2]

“The innumerable *Muktas* who reside in that abode have lustrous forms and are omnisciently present within all living beings. They all remain relentlessly attentive to the service of God. The very same Lord of that abode, the master of the *Muktas* that transcend Akshar, and He who is Par-brahm Shree Purushottam, is presiding within this *Satsang*. Only someone who has such determination attains Brahm-dham [3].” [3]

Amdavad Section, Vachanamrut 6 {226}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreejimaraj has stated that He is God; the incarnator of all the incarnations; the omniscient of all; and whilst presiding in Akshardham, He is lustrous, eternally *sakar*, and possesses infinite prowess. He is the sovereign Lord of infinitely many cosmoses. He is even the cause of Akshar-brahm, which is His lustre. Therefore, if one develops a determination about Him, having seen the traits of all the incarnations within His actions and having recognised Him as the incarnator of all the incarnations, one's determination does not waver. Today, God, i.e. Shreejimaraj, has been attained by us. He is the cause of all and the Lord of Akshardham. Assuming the form of Nar-Narayan, i.e. instead of Nar-Narayan, He has manifested via Dharma and Bhakti. He has installed His own form here in Amdavad [1]. In the second question, He has stated that Akshar-brahm, i.e. His lustre, is eternal. That itself is referred to as Brahm-mahol, Akshardham and Golok by Him. That Brahm-dham is limitless and its magnificence is unsurpassed [2]. Within that Akshardham reside His *Muktas*, who are beyond Akshar, *sakar* and lustrous, and are omnisciently present in all. They remain relentlessly attentive to His service; He is the Master of all. Someone who has such determination about Him attains that abode [3]. These are the three topics.

Q1 In Q.1, Shreejimaraj has stated that having seen the traits of all the incarnations within Him, one should understand Him to be the incarnator of all the incarnations. Which traits of all the incarnations would Shreejimaraj have enacted?

Ans The incarnation Ram abided by the vow of monogamy and firmly adhered to the religiosity regarding his class (*varna*) and stage of life (*ashram*). In the same manner, Shreejimaraj insisted that His own disciples abided by the vow of monogamy and very strictly abided by the religiosity regarding class and stage of life. The incarnation Krishna killed demons and thereby, relieved the Earth of its burden. Similarly, in Jaganath-puri and other places of pilgrimage, Shreejimaraj killed demons living there and in this manner, He relieved the Earth of its burden. He also destroyed the irreverent enemies such as lust and anger from within His disciples and established the Ekantik religion in them. Rushabhdev had no regard for his own body; he burnt away his body in a forest-fire. Similarly, Shreejimaraj allowed His body to be carried away by a river. Whilst in the forests, He encountered many different animals yet He did not have the slightest fear. He even compelled His disciples to live in the forests, made them eat *gola*, wear coarse clothing, and even remain unbothered when flies or mosquitoes stung them. They attained such a status because of Shreejimaraj. All these deeds should be known as His traits. He also revealed all the incarnations from His own *Murti* and then merged them all into His *Murti*. That trait is greater than all other traits, by which, Shreejimaraj should be recognised as being supreme, the cause of all and the incarnator.

Q2 Shreejimaraj has said that in the form of Nar-Narayan, He has manifested through Dharma and Bhakti. How should He be understood to be in the form of Nar-Narayan? Also, He has said that He has installed Nar-Narayan, with the sentiments that this is His form. How should that



Shreej Maharaj commanded the sants to combine all the food collected in alms before immersing the bundle of food in a river to remove all taste and then forming into balls (gora). Shreej Maharaj is serving such balls of tasteless food to the sants

form be understood? It is also said that the very same God presides in Brahm-mahol. How should that be understood?

Ans There are infinitely many incarnations of the master of Akshardham, Shreej Maharaj, including Ram, Krishna etc., and Nar-Narayan, etc. Amongst these, Shreej Maharaj has manifested today instead of Nar-Narayan, taking the pretext of Nar-Narayan's curse. For this reason, Shreej Maharaj has stated that He has manifested in the form of Nar-Narayan. It should therefore be understood that He has manifested instead of Nar-Narayan. Shreej Maharaj enabled people to enter trances and gave *darshan* in many forms, including that of Nar-Narayan. It should be understood that those forms have been installed. It should be understood that the form of Nar-Narayan that Shreej Maharaj has manifested as, is the same Shreej Maharaj who presides in Akshardham.

Q3 In Q.2, Shreej Maharaj stated that the Brahm, who is in the form of Akshar, has itself become the form of a palace for Him to preside in. However, in P.1 T.1, it is stated that the lustre of His own body is the abode for Him to preside in, and in GMS.13 T.2, His own lustre has been said to be Akshardham. How should this be understood?

Ans Shreejimaraj's lustrous Akshardham has appeared like a palace, i.e. it has a enchanting appearance, just like a palace. This, i.e. His own lustre, has been referred to as Akshardham, Brahm-mahol, Brahm-jyoti, Golok and many other names. This is stated in the Rahasyarth of GFS.7 Q&A.6.

Q4 Shreejimaraj's lustre has been described as the abode in which Shreejimaraj and His *Muktas* reside. This means that the lustre sustains them; in the Rahasyarth of GFS.64 Q&A.1, Shreejimaraj is said to be the sustenance of the lustre. How should this be understood?

Ans Just as the lustre of the Sun is dependent on the Sun-deity, and just as the brilliance of fire is dependent on the fire-deity, the lustre of Shreejimaraj is dependent on Shreejimaraj. Therefore, the lustre is not the sustenance. Actually, Shreejimaraj Himself resides within that lustre and so He can be called the abode or the palace. By that, one should not understand these to be the sustenance.

Q5 Who should be recognised as 'all the Akshar-brahms?'

Ans There are infinitely many Mul-akshars. These have been referred to as 'all the Akshar-brahms'. Amongst all those Mul-akshar-brahms, the Akshar-brahm that is Shreejimaraj's lustre is eternal, and is the sustenance of all.

Q6 It is stated that within Brahm-dham, i.e. in Shreejimaraj's lustre, there are many types of palaces, with balconies, verandas etc. What should be understood as the palaces, verandas etc., of Akshardham?

Ans Within this world, the palaces, balconies, verandas, gardens, etc., where Shreejimaraj presides at, are being referred to. This is because anything that comes into contact with Shreejimaraj becomes free from the attributes of Maya (*nirgun*). In GMS.13 T.1, Shreejimaraj has stated that the places in which He has presided, as well as the clothing, vehicles, attendants, etc., i.e. everything, that comes into contact with Him, becomes free from the attributes of Maya. Therefore, it should be understood that the palaces, balconies, verandas, etc., i.e. all the places that came in contact with Shreejimaraj are of Akshardham.

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Amdavad Section, Vachanamrut 7

In Samvat 1882, Fagan Vad 7 (Thursday 30 March 1826), Swami Shree Sahajanandji Maharaj was holding a narration of the Vasudev-mahatmya scripture, in the room above the gate to Shree Nar-Narayan Temple in Amdavad. At the time of dusk, He arose and presided on a dais under the neem tree near the gate. A pink coloured turban (*pagh*) was adorned on His head from which tassels of roses were draped. He was adorned with many garlands of rose flowers. A white shawl (*pachedi*) was draped around Him and He was wearing white trousers (*surval*). He was presiding facing East amongst a congregation of *munis* and disciples from various regions that had assembled before His lotus face.

- (1) At that time, Pragji Dave asked a question to the *munis*. (1) “Describe the manner through which the mind never strays away from God.” Shreejimaharaj replied, “Here! I shall answer that.” Saying this, Shreejimaharaj continued, “In the village of Piplana, at the home of the Brahmin Ladha, I asked Ramanand Swami, ‘are you the eternal (*sanatan*) God or are you a contemporary (*aadhunik*) God?’ Ramanand Swami did not say anything (Shree-hari-charitra-chintamani Part 1 Chapter 91). He did not answer the question. During the famine of Samvat 1869 (1813 CE), when I became ill, I went to Kshir-sagar, where Shesh-shayi-Narayan rests on Shesh-shaya. I saw Ramanand Swami there. He was dressed in a white *dhoti* and a shawl was draped around him. I also saw many others sitting at the lotus feet of Shesh-shayi-Narayan. I then asked Narayan, ‘who is this Ramanand Swami?’ Narayan then replied, ‘he is the one who knows Brahm.’ Then, Ramanand Swami merged into the body of Narayan. After that, I returned to My physical body and looked within Myself. I visualised the place where *pranav* and *naad* are heard and just then, the bull Nandishwar (the vehicle of Shiv) arrived. I sat on him and went to Kailas. From there, I sat on Garud (the eagle that is the vehicle of Vishnu) and went towards Vaikunth and Brahm-mahol. However, Garud was unable to fly there, so I flew alone and went to the abode of Shree Purushottam, which is above all. There, I saw that only I am Purushottam; there is no other who is greater than Me. Having travelled to all these places, I returned to My body and again looked within My heart. I realised that the only one who creates, sustains and destroys the infinitely many cosmoses is Me; and it is due to My lustre that infinitely many Shivs, Brahmas of infinitely many cosmoses, and infinitely many Kailases, Vaikunths, Goloks, Brahm-purs, and infinitely many other abodes are all lustrous. What am I like? If I were to nudge the Earth with My big toe, the lands of infinitely many cosmoses would start to quake. The suns, moons, stars, etc., are all lustrous due to My lustre. If someone understands Me in this manner and develops a determination for Me, his mind never strays away from God, i.e. from Me [1].

[1]

“Furthermore, I ensure that all the souls that have come to My shelter and will come to My shelter, and understand this, attain My supreme abode. I will ensure that they become like the omniscient, and I will make them capable of performing the creation, etc., of the cosmoses. However, having attained this prowess, they must not start to believe, ‘only I am



Sitting on Nandishwar, Shreej Maharaj reaches Kailas; from there, sitting on Garud, He travels towards Vaikunth and Brahm-mahol, but Garud is unable to fly there. So, He flies alone and goes to the supreme abode of Shree Purushottam. There, Shreej Maharaj sees that no-one other than He is the supreme, almighty God

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eminent', and disregard the *pratyaksh* Shree Nar-Narayan in the guise of a sage. They must not allow such egotistical thoughts to arise. They should realise, 'it is due to the mercy of Lord Shree Swaminarayan that I have attained such greatness.'" In this manner, Shreej Maharaj answered this question [2].

[2]

Amdavad Section, Vachanamrut 7 {227}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut. In order to eradicate the misunderstanding that existed in some disciples who were determined that Ramanand Swami was God, Shreej Maharaj has stated that Ramanand Swami became merged into Shesh-narayan. Shreej Maharaj has then stated His own glory: Whilst riding on Nandishwar and Garud, He went to the abodes. However, Garud was unable to fly there, so He left Garud there and continued to His abode, which is greater than all. Even there, only He is Purushottam; He saw no-one else greater than Him. It is only He who creates, sustains and destroys all the cosmoses. The infinitely many Kailases, Vaikunths, Goloks, Brahm-purs, and the abodes beyond them, are all lustrous due to His lustre. If someone has understood this and becomes determined about Him, no manner of faltering can occur [1]. He has stated that He ensures that all the souls who have come to His shelter, and will come to His shelter, and understand Him in such a manner, attain His Akshardham, which is greater than all the abodes stated previously, i.e. those starting from Kailas to the other abodes; and will attain the ability to perform actions such as creation, etc. One should realise that those abilities come to an individual due to the Lord's mercy [2]. These are the two topics.

Q1 In T.1, Shreej Maharaj asked Ramanand Swami, "Are you a contemporary God or are you an eternal God?" Who can be called an eternal God and a contemporary God?

Ans He who is independently authoritative is called the eternal God. Whoever has the power of his superior inherent within him is called the contemporary God. Therefore, only Shreej Maharaj can be described as the eternal God. All others, including Vairaj, Ahankar, Mahat-tattva, Pradhan-Purush, Mul-purush, Vasudev-brahm, and everyone up to Mul-akshar, are dependent on Shreej Maharaj and possess prowess bestowed by Him. Therefore, they are all called contemporary Gods.

Q2 It is stated that Ramanand Swami became merged into Shesh-shayi-narayan. However, in the Rahasyarth of the Partharo Q&A.13 and in the Rahasyarth of V.18 Q&A.3, Ramanand Swami is said to be a *Mukta* of Shreej Maharaj. How should this be understood?

Ans Many *sants* and disciples believed Ramanand Swami to be God. Consequently, they meditated on him and worshipped him. Shreej Maharaj has said this in order to remove the belief that he is God. However, Ramanand Swami was indeed a *Mukta* of Shreej Maharaj.

Q3 Infinitely many abodes such as Vaikunth are mentioned. Whose abodes are these?

Ans The Vaikunth abodes are those of the Vishnus; the Golok abodes are those of the Mul-purushs; and the Brahm-pur abodes are those of the Vasudev-brahms. The abodes of the Mul-akshars are mentioned as the other abodes. There are infinitely many of each of these. This is further clarified in the Rahasyarth of K.10 Q&A.2.

Q4 In T. 2, it is said that Shreejimaraj ensures that those who take His shelter become capable of actions such as creation. However, in the Rahasyarth of K.10 Q&A.5 and GMS.67 Q&A.1, it is stated that the processes, such as creation, are performed by Mul-akshar and others within whom his prowess exists, but the *Muktas* do not perform such tasks. How should this be understood?

Ans The attainment of a desirous (*sakaam*) disciple is stated here; He ensures that a desirous disciple becomes instilled with as much prowess as the categories such as Mul-akshar. He keeps a selfless (*nishkaam*) disciple close to Him, or within His own *Murti*.

Q5 The guise of a sage is mentioned. What is meant by being in the guise of a sage? Who is being referred to in this instance?

Ans Shreejimaraj manifested in a family of the Brahmin caste. He performed austerities having assumed the guise of a sage. Therefore, He has described Himself as being in 'the guise of a sage'. This is stated in the Hari-vakya-sudha-sindhu:

समर्थमण्डजन्मादौ करिष्यामि च तं ह्यहम् । अन्तर्यामिसमं कृत्वा प्रापयिष्ये स्वधाम च ॥२२॥
तादृशं तस्य सामर्थ्यं साम्प्रतं गोप्यते मया । अन्यथा ऋषिरूपं मां सोऽवमन्येत धर्मजम् ॥२३॥
ज्ञानवैराग्यधर्मादि सामर्थ्यं यस्य यस्य च । प्राप्तं स्यात्तेन तेनापि ज्ञेयं तन्मत्कृपाफलम् ॥२४॥

In that manner, I ensure that the disciples who have taken patronage unto Me, and worship Me, are granted the prowess of the ability to perform creation, etc., of the cosmoses. I enable them to be equivalent to the omniscient, i.e. equivalent to Me, and I enable them to attain My abode (22). I conceal the prowess that exists within them. If I did not conceal it, they would not have any regard for Me, the son of Dharmadev, who appears in the guise of a sage (23). Whosoever has attained the strength of spiritual knowledge (gnan), asceticism (vairagya), the religious decree (dharma), etc., has gained these [prowess] as the benefits of My mercy, i.e. it should be known that they have been attained only due to My mercy (24).

Therefore, He has referred to Himself as being in the guise of a sage.

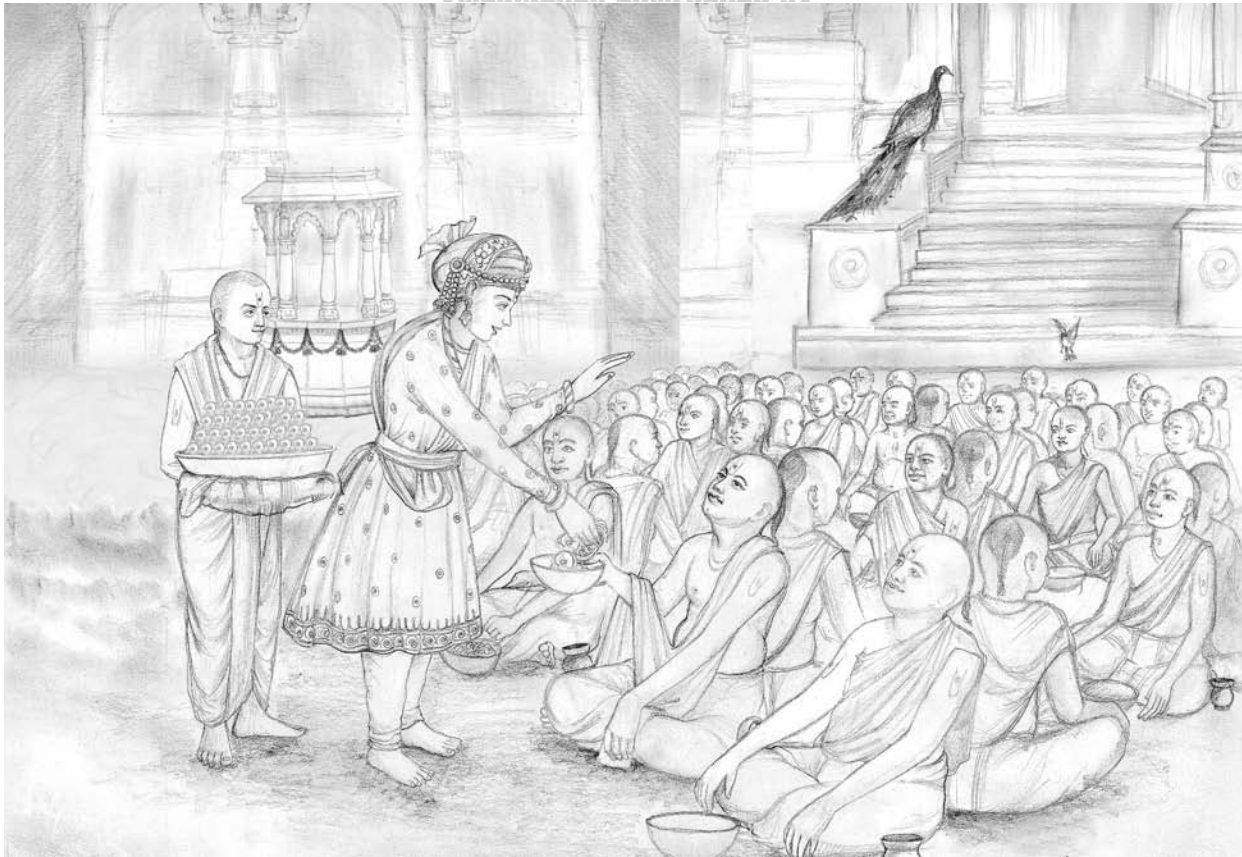
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Amdavad Section, Vachanamrut 8

In Samvat 1882, Fagan Vad 8 (Friday 31 March 1826), Swami Shree Sahajanandji Maharaj was serving *ladus* to the *sants* as they dined at the temple of Shree Nar-Narayan in Amdavad. A fine white handkerchief was tied on His head and He was wearing a white scarf (*khes*). Another white scarf had been placed over His left shoulder and one end of that scarf was tied around His waist. A large garland of roses was adorned around His neck.

- (1) Whilst serving the *ladus*, Shreejimaraj continued talking to all the *sadhus*. He said, (1) “Whilst performing questions and answers, anger (*krodh*) may arise amongst the *paramhansas*. Anger may also arise whilst debating. Someone may give a particular object and another may receive it, and this may lead to anger developing. Anger may arise when someone is being reprimanded or as a result of favouring a *sadhu* who remains in one’s personal service. Insulting somebody may also lead to the onset of anger. Jealousy may lead to anger arising. It may even arise about deciding at which place to rest, or when God’s consecrated food is distributed unequally. In this manner, anger may arise whilst performing many activities. If anger does arise in a senior or junior *sadhu*, he should perform one eight-fold prostration before the person with whom he has become angry; with sincerity, humility and compassionate words, he should please that person. This is My command. If antagonistic thoughts arise within a person’s intellect towards a particular *sadhu* then, becoming honest, he should confess that thought before him and say, ‘Oh Maharaj! This kind of vile thought about you arose within me.’ In this way, one should pray to him for the

Shreejimaraj distributes *ladus* to all the *sants* and continues narrating the discourse as He serves them



repentance of that fault. If a *paramhans* becomes angry with a *gruhasth*, the *paramhans* should verbally pray to the *gruhasth* and bow down to him whilst remaining seated; he should not perform the eight-fold prostration. Also, if *sankhya-yogi* women become angry with each other, they should verbally pray for forgiveness and bow down whilst remaining seated. The manner of atoning for a *sankhya-yogi* man and a *paramhans* are the same. If anyone becomes angry with another person, he should leave aside his seniority in comparison to that individual, and realising him to be a disciple of his cherished deity (*Ishta-dev*), i.e. Shree Swaminarayan, he should bow down and pray to him [1].

[1]

“He must not take heed of his stature and think, ‘I am a senior and am superior to him; he is not a senior but a mere junior.’ He should not have such thoughts about his own standing. Furthermore, our cherished deity Shree Nar-Narayan does not have anger or pride (*maan*). Therefore, those who are part of our Uddhav *Sampraday* must also discard anger and pride. Shree Nar-Narayan becomes pleased with anyone who atones for his anger in the manner that I have described. Such a person’s *antah-karans* become pure and the lust (*kaam*), anger, pride, greed (*lobh*), envy (*irsha*), arrogance (*mad*), resentment (*matsar*), etc., are all destroyed [2].

[2]

“If anyone does not atone at the onset of anger arising within him, he should be considered to be equivalent to a snake; he should not be considered to be a *sadhu* [3].”

[3]

Amdavad Section, Vachanamrut 8 {228}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreej Maharaj has stated that if anger arises in an ascetic or *gruhasth* – in either men or women, whilst performing any kind of activity, they should please the person with whom they have become angry, by means such as prostrating. The manner of doing this is stated [1]. Before Shreej Maharaj’s disciples, a person must not take heed of his own standing. If one atones in the manner stated, the *antah-karans* become pure and the faults such as lust, recede [2]. Someone who does not perform such repentance should be regarded as being equivalent to a snake [3]. These are the three topics.

Rahasyarth Pradeepika Tika 228

End of the Amdavad Section of the Vachanamrut with the Rahasyarth Pradeepika
commentary by Jeevanpran Shree Abji Bapashree

नंद जिमहा राजश्री अमदावादनगधिगान
 पधा स्थाने न त रादि कोरे गामधि आवा वादि
 ययाने सर्वे म्हेत वस्त्र धारण कस्तो ह तो ने कं
 ने विषे पुष्पना तो रा लटकत ह ताने पोताना मु
 रिभक्त नि सभा भराई ने बे विहति ते समे श्री ज
 आदि क साधु सर्वे पत्ये राम बो ल्या जे सो भल
 समज रा मां फेर रहे छे ते ने र खोट पण वरु मे
 ने के ये श्री कृष्ण के ये जे ने श्री वासुदेव के ये
 पधा स्थाने न त रादि कोरे गामधि आवा वादि
 ययाने सर्वे म्हेत वस्त्र धारण कस्तो ह तो ने कं
 ने विषे पुष्पना तो रा लटकत ह ताने पोताना मु
 रिभक्त नि सभा भराई ने बे विहति ते समे श्री ज
 आदि क साधु सर्वे पत्ये राम बो ल्या जे सो भल
 समज रा मां फेर रहे छे ते ने र खोट पण वरु मे
 ने के ये श्री कृष्ण के ये जे ने श्री वासुदेव के ये

Ashlali Section





Ashlali

Approximately 12 kilometres away from Amdavad, besides one of the main highways out of the city, is the village of Ashlali.

Shreejimaraj visited this village on many occasions with His sants and disciples. The discourse held in the village on one such occasion, in Samvat 1882 Chaitra Sud 2, is narrated as the Ashlali Section of the Vachanamrut scripture.

As soon as Shreejimaraj arrived that day, many disciples of Ashlali, including Punjabhai, Venibhai, Lalbhai, Gopalbhai, Bhagabhai and Khushalbhai performed adoration (poojan) to Him. One of these loving disciples, Punjabhai was subsequently gifted with three sons, Amthabhai, Dungarbhai and Haribhai. The elder of these three, Amthabhai was blessed with a son named Becharbhai.

Shreejimaraj's eminent heir, the leader of the entire Swaminarayan Faith, was Sadguru Shree Gopalanand Swami. Before departing from the Earth, Sadguru Shree Gopalanand Swami stated, "Maharaj has commanded me to appear again in this world. When I manifest again, I will choose a poor family. By manifesting again, I will ensure that the sublime doctrines of Shreejimaraj are obeyed and His greatness is spread throughout the world." Fulfilling these words, in Samvat 1923, Shree Gopalanand Swami manifested again as Becharbhai in Ashlali.

Shree Becharbhai subsequently took initiation into the ascetic fraternity from Sadguru Shree Nirgundasji Swami and was given the name Shree Ishwarcharandasji Swami.

It is this Sadguru Shree Ishwarcharandasji Swami who was given the responsibility of the entire Swaminarayan Faith and who, together with Jeevanpran Shree Abji Bapashree, created this magnificent commentary to the Vachanamrut scripture – the Rahasyarth Pradeepika Tika.

Ashlali Section, Vachanamrut 1

In Samvat 1882, Chaitra Sud 2 (Sunday 9 April 1826), Swami Shree Sahajanandji Maharaj departed from the city of Amdavad, and with the accompaniment of dance and music, He reached the village of Ashlali during the evening. He went to a mango grove on the northern side of the village, where He presided on a stage. He was adorned entirely in white clothing and was wearing beautiful flower garlands. Tassels of flowers were hanging from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

At that time, Shreejimaraj said to Muktanand Swami, Brahmanand Swami, and all the other

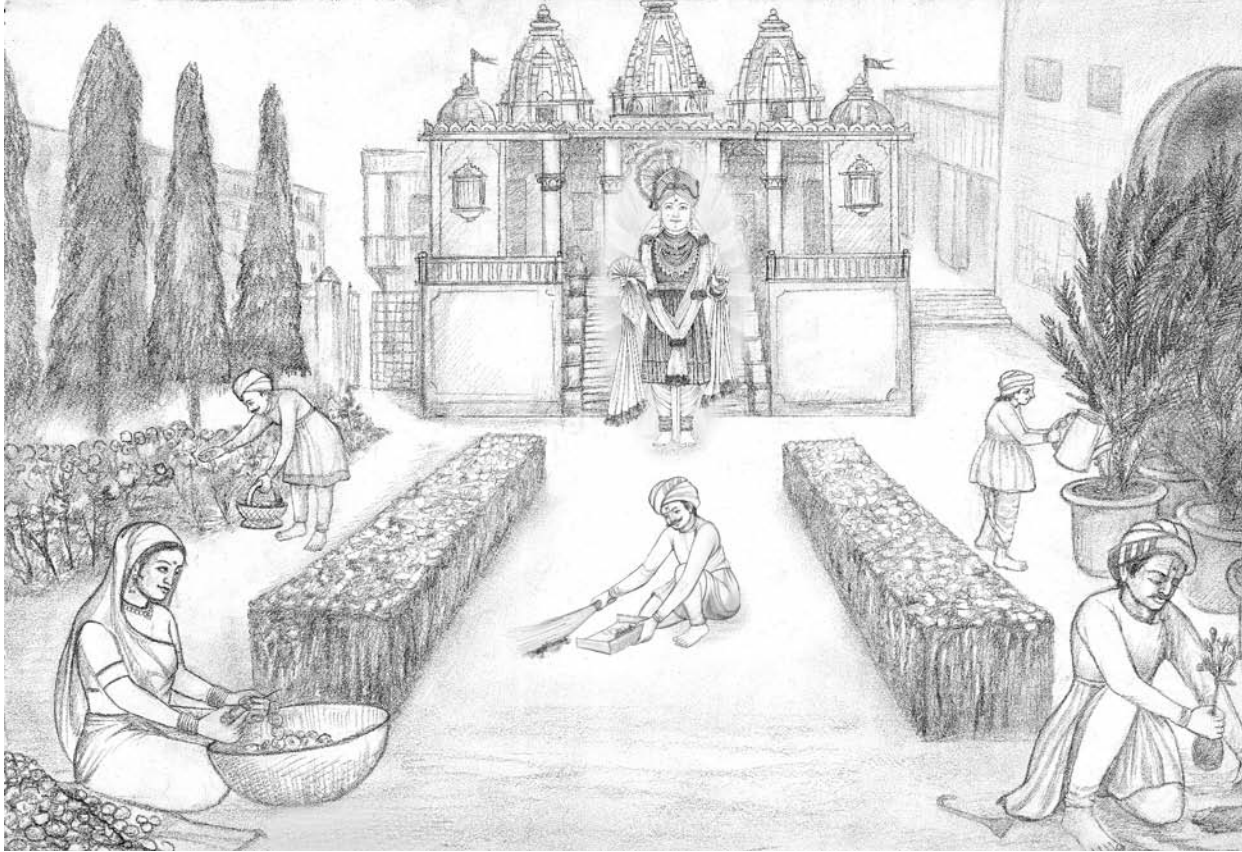
(1) *sadhus*, (1) “Listen. I want to narrate something to you. Whilst worshipping the Lord, if there remains a deficiency in a person’s understanding, he incurs a considerable loss. The bliss of God, i.e. Shree Purushottam, who may be called Shree Krishna, Shree Vasudev, Shree Swaminarayan, Shree Nar-Narayan, Par-brahm or Shree Narayan, is not truly attained, and one does not become an *Ekantik* disciple. Look! Entities such as Praja-pati, who were the creators of the world, have to be born again and again with each creation and eventually, they become merged within Maya. However, they never reach Lord Shree Purushottam in Akshardham. The reason for this is that a flaw exists in their understanding [1].” [1]

(2) All the *munis* then asked, (2) “Oh Maharaj! Tell us what kind of flaw exists in their understanding.” Shreejimaraj continued, “Very well! I shall state their flaws, so listen. Firstly, they give consideration to the strength of their own actions but not to the strength and patronage of God. Secondly, they do not consider themselves to be *Brahm-roop*. Moreover, they do not even consider themselves to be Akshar-roop and the servants of God, i.e. Shree Purushottam Narayan. That is also a flaw. Thirdly, they regard the numerous incarnations of God, such as Ram and Krishna, to be components (*ansh*) of them. That itself is a grave mistake. A thought arose in their mind, ‘how does the creation of the universe occur? It would be good to see this happening, if only even once.’ Such a desire remained in their minds. As a result of their desire, God has enjoined them with the process of the universe’s creation. The number of souls that exist in the universe is the number of times that they will take part in the creation of the universe, before becoming free from that process. Then, after giving up their misunderstanding, they will attain the proximity of God. After one has come to know God, one must not wish to know about anything else [2].” [2]

“A disciple who, through the worship of God, intends to attain the ability of creating the universe, is said to be desirous of prowess (*samarthya-arthi*). He is classified as being of the lowest category of disciple. A disciple who worships God with the sole intention of being a soul is referred to as being desirous of salvation (*kaivalya-arthi*). He is classified as being of the intermediate category. Thirdly, a disciple who maintains a conviction to eternally and wholly serve the *Murti* of this *pratyaksh* Lord Purushottam should be known as someone who is

faithfully devoted to God (*bhagwat-nistha-arthi*). Such a disciple is of the highest category and is immensely great. We all have such a conviction for the *pragat* Lord, Shree Nar-narayan [3].” [3]

Ashlali Section, Vachanamrut 1 [229]



Disciples who are faithfully devoted to God, perform services in the temples dedicated to Shreejimaraj

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut of which the first is a merciful statement. In it, Shreejimaraj has stated that whilst worshipping Him, if a deficiency in one's understanding remains, a considerable loss is incurred. One does not attain the true bliss of Lord Shree Purushottam, i.e. His bliss, and one is unable to become His *Ekantik* disciple. The creators of this universe had such a flaw in their understanding and consequently, they do not attain His abode [1]. In the second question, the creators give consideration to the strength of their own actions, but do not acknowledge the strength of taking the patronage of God. Therefore they do not attain the form of Akshardham and become His servants. They believe that His incarnations, such as Ram and Krishna are components of themselves. Previously, they had a

desire to see the creation of the universe, as a result of which, Shreej Maharaj has enjoined them with that process. When they discard such a misunderstanding, they will attain the proximity of God. For that reason, one must never wish to know about anything other than God [2]. Someone who worships Him with the intention of attaining prowess is the lowest category of disciple. Someone who worships Him with the sole intention of being the soul is of the intermediate category. Someone who wishes only to serve the *pratyaksh* Shree Swaminarayan is of the highest category [3]. These are the three topics.

Q1 In Q.2, it is stated that they regard the numerous incarnations of God, such as Ram and Krishna, to be components (*ansh*) of them. In which manner do they regard the incarnations to be components of them?

Ans The creators of the universe believe that the incarnations that manifest and reveal their prowess come into existence as a consequence of their process of creation, and therefore the prowess of those incarnations has actually been given by them. They believe, 'it is my prowess that is inherent within them.' In this manner, they regard the incarnations to be components of them.

Rahasyarth Pradeepika Tika 229

**End of the Ashlali Section of the Vachanamrut with the Rahasyarth Pradeepika commentary
by Jeevanpran Shree Abji Bapashree**



भगवाने ते मने ब्रह्मांड विनृत्यति कर वा सार
दलाजि वृद्धे ते दलीवार ब्रह्मांड विनृत्यति
रप छे ते समल ए नो त्याग करि ने भगवान
न ने जाण पाप छी भगवान विना बिजु को
ने जे ब्रह्मांड विनृत्यति ना सो मध्य ने ई छे ते
अने जे केवल आत्मा रूप छे ते भगवान ने
मध्य मछे अने त्रिजो ज प्रत्य पुरुषोत्तम
करि ने सेवाने विषे निष्ठा रातो भगवान्नी प्र
उत्तम छे माहे आपागतो सर्वे प्रगट्य मां रा

२२६ संवत् १८८२ नाचे
जीमदारा जगाम श्री जे न धुल पुर मध्ये मो होला
मोद तो ते न पस्य विराजमान ह ताने सर्वे म्हेन
दिनाहार पेंछाह ताने मस्तक उपर म्हेन पा
ने को नै वे नुपस्य वे करणिकार ना पुष्पर बो
रव ताह ताने दाडो चार घडि चड्यो ह तो ने पो
दशनास मंगि बाई भाई सर्व नि सभा भराई ने
पे प्रभु क रू जे रा क हित मत छे ने रा क अधि
ने गहरा करे ते क होतारे पुरुषोत्तम भट बो ल्य
ने गहरा कर वो तारे श्री जीमदारा जे आसे का

Jetalpur Section





Pavesh H. Soni 2007

Jetalpur

Approximately 16 kilometres south of Amdavad, beside the primary route from the city to Mumbai, is the village of Jetalpur. Approximately 150 years before Shreejimaharaj manifested on the Earth, the Mughal ruler of Gujarat, Emperor Jahangir commanded his chief officer, Sufikhan, to build the fortress of Jetalpur, the Lake Dev-sarovar beside the village, and the palace on the banks of that lake.

Shreejimaharaj first visited Jetalpur in Samvat 1862. Whenever He went there, He remained in that palace. At that time, the owner of the palace was a Muslim. He was a devout person. He humbly requested Shreejimaharaj to look after the palace. So, Shreejimaharaj gave him one rupee and officially transferred the deeds of the palace to Sadguru Shree Anandanand Swami.

Whilst residing in Jetalpur, Shreejimaharaj performed various divine deeds, which have become well known throughout the Swaminarayan Faith. Once, when Shreejimaharaj was presiding in the palace of Jetalpur, Brahma, Vishnu and Mahesh descended from the sky in the form of three lustrous orbs. It was in Jetalpur that Shreejimaharaj disregarded the lavish dishes presented to Him and ate the simple, dry bread and spinach of the loving disciple Jeevan. On another occasion, when Shreejimaharaj held a magnificent festival in Jetalpur, the mind of a prostitute called Laxmi became attracted to the Lord and she lovingly ground grain into flour for use in the festival; and in this manner, became transformed into a devout disciple. Sadguru Shree Gopalanand Swami, known then as Khushal Bhatt, first met Shreejimaharaj in the village of Jetalpur and it was in this village that Shree Khushal Bhatt waved his scarf in the Zandia well and granted salvation to innumerable ghosts and spirits who were living there.

In Samvat 1882, in the month of Chaitra, Shreejimaharaj held five assemblies over three days. The divine knowledge disseminated in those assemblies has been collated as the Jetalpur Section of the Vachanamrut scripture.

Jetalpur Section, Vachanamrut 1

In Samvat 1882, Chaitra Sud 3 (Monday 10 April 1826), at approximately 8.00 a.m., Swami Shree Sahajanandji Maharaj was presiding on a dais placed under the *asopalav* tree, in the palatial grounds of the village of Jetalpur. He was adorned entirely in white clothing and was wearing many garlands of *guldavadi* flowers. The white turban (*pagh*) on His head was completely decorated with tassels of *dolariya* flowers and two *karnikar* flowers were adorned over both ears. In His lotus hand, He was twirling a beautiful lemon. A congregation of *sants* and disciples, both men and women from different regions, was assembled before His lotus face.

- (1) Shreejimaharaj asked a question to the entire congregation. (1) “Of the two philosophies - firstly Dwait and secondly Adwait, tell Me which should be adopted by someone who seeks salvation?” Purushottam Bhatt replied, “Oh Maharaj! Someone who seeks salvation should accept the Dwait philosophy.” However, Shreejimaharaj raised a doubt. “The Dwait philosophy advocates the eternal existence of the soul, Ishwar and Maya. If Maya remains, how can a soul attain salvation?” Purushottam Bhatt clarified, “By performing auspicious deeds, salvation is attained.” Shreejimaharaj again raised a doubt. “There are two types of deeds: abstemious (*nivrutti*) and worldly (*pravrutti*). These become merged in the deep sleep state. What is that deep sleep state like? Just as no-one is capable of traversing the Lokalok Mountains, no soul is capable of crossing that deep sleep state. Beyond that is the equilibrium state [of Maya], which is exceedingly difficult to traverse. How can any soul traverse that? Therefore, everyone should understand that when a soul attains the destroyer of all deeds that is beyond Maya, i.e. the *sakshatkar* Lord Shree Purushottam, or the *sants* who are associated with Him, all those obstacles are traversed. This is because one’s deeds have no influence there [1].”

[1]

- Having said this, Shreejimaharaj went to His palatial residence to dine. After eating, He came back and presided on the dais under the *asopalav* tree. Gazing at all the *sants* and disciples with His nectar-filled eyes, Shreejimaharaj said, (2) “In the beginning, when no-one obeys a soul, what would that person’s attitude be like? Then, when a hundred people start to obey him, his attitude would change. Furthermore, when a thousand people start to obey him, a hundred thousand people remain under his command, or even when ten million people abide by his commands, his attitude would change again. At times, he may even become like Brahma, Shiv or Indra. Under such circumstances, someone with an appropriate disposition realises, ‘my greatness is not due to this status.’ In that case, what is it due to? His greatness is due to his soul and also due to the association with a *sant* attained by that soul. Look! Even those who are eminent wish to attain the dust from the feet of a *sant*. I shall now narrate what constitutes the greatness of a *sant*. The eminence of a *sant* is not due to wealth, lavish objects or kingdoms. The greatness of a *sant* is due to his *upasana* of God and his devotion. His greatness is also due to his conviction about the soul (*aatma-nishta*). If someone is not able to be convinced about this, he should develop congruency with a *sant* who has attained

the *pragat* Lord, and maintaining a congruency with that *sant*, he should believe that *sant* to be his own form. However, one may then doubt, ‘how can the master-servant relationship towards him remain?’ Here is an example to explain: King Galav wanted to perform a sacrificial ceremony for which he needed Shyam-karan horses. Such Shyam-karan horses were at the deity Varun’s abode, but he did not have the ability to go there, so he invited Garudji. Garudji came. Sitting on Garudji, he went there and brought the horses (Mahabharat Udyog-parva Bhagwad-yan Chapter 112 - 119). Does this mean that the sentiment of servitude that King Galav had towards Garudji no longer existed? It did not cease. Similarly, one should become inherently integrated with a *sant* who knows Brahm, because he has the ability to penetrate through all obstacles. For that reason, one should maintain congruency with the *sant*.” Having said this, Shreejimaraj added, “Everyone must remain aware of this narrative because it is the life-source for all [2].”

[2]

Jetalpur Section, Vachanamrut 1 {230}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut amongst which, the second is a merciful statement. In the first question, Shreejimaraj has stated that a person who seeks salvation may perform auspicious deeds, but if he has not become accomplished in the Sankhya knowledge, and has not realised Maya to be false, his attachment to his body does not cease and he cannot appropriately comprehend the divinity of the *Murti* that is worthy of *upasana*. Consequently, by performing auspicious deeds, he attains Pradhan-maya but cannot traverse that deep sleep state, i.e. Pradhan-maya. In that case, how can he traverse the equilibrium state, i.e. Mul-maya? Maya is traversed only when the destroyer of all deeds and Maya, who is beyond Maya, i.e. the *sakshat* Lord Shree Purushottam, is attained, or when a *sant*, who is associated with Him, is attained [1]. In the second question, ego develops in a soul when many people obey him or when he acquires some status. However, someone with an appropriate disposition does not accept his greatness to be due to such factors. He attributes his greatness to be as a consequence of his soul and due to the association attained by that soul with the *sant* of God. The *sant* who has become associated with God knows that his greatness is as a consequence of having *upasana* towards God and his conviction about the soul. If someone becomes inherently integrated with a *sant* who is associated with God, then as was the case with King Galav, he enables that person to traverse the hindrances [2]. These are the two topics.

- Q1** In Q.1, the two types of deeds, abstemious and worldly, are mentioned. What deeds should be regarded as abstemious and which are worldly?
- Ans** The vows of celibacy, non-violence, etc., that are to be observed by ascetics are called abstemious deeds; and the vows to be observed by *gruhasths* are the worldly deeds.

Q2 It is said that those deeds become merged during the deep sleep state. How do they become merged?

Ans A soul who performs these two types of deeds only experiences the fruits of those deeds until the onset of the deep sleep state. However, by performing such deeds, a person does not gain the capability of ascending any further. It is therefore said that they become merged. Actually, the deeds themselves do not become merged; what is meant is that the person who performs those deeds does not have the ability to ascend beyond the deep sleep state.

Q3 'The destroyer of all deeds and Maya' is mentioned. What are these deeds and who is this Maya?

Ans It should be understood that the deeds mentioned here refer to one's passions. Those passions are of two types: firstly, material passions that relate to the five sensations; and secondly, passions related to the wish of attaining the prowess of the Ishwar, Brahm and Mul-akshar categories. Those two types of passions are destroyed by Shreejimaraj or His *Muktas*. Mul-maya has been referred to as Maya.

Q4 It is stated that when the *sakshat* Lord Shree Purushottam, i.e. Shreejimaraj, or the *sants* who are associated with Him, are attained, one's past deeds and Maya are traversed. Who is referred to as someone who has become associated with Shreejimaraj?

Ans Someone who always remains in the *Murti* of Shreejimaraj or within the lustrous abode of Shreejimaraj is referred to here as someone who is associated with Him. Whoever has attained a status by associating with those *Muktas*, i.e. someone who has attained a *sakshatkar* about Shreejimaraj within his soul, can also be said to be associated with Shreejimaraj. Someone who associates with them, can also traverse Maya and their past deeds.

Q5 In Q.2, it is stated that at times, someone may become like Brahma, Shiv or Indra; someone with an appropriate disposition realises that such greatness is due to his soul and due to his association with a *sant*. What is meant by being like Brahma and Shiv, because if one does attain a status in the abodes of Brahma, Shiv or Indra, an appropriate disposition cannot remain? This is because it is not possible for an appropriate disposition to remain in those places. What should be understood by this?

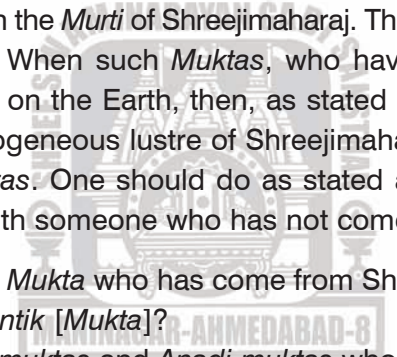
Ans This refers to someone who acknowledges that his greatness is due to the belief about him being a soul, i.e. Shreejimaraj's lustre, and associating with a *sant*. He does not believe his greatness to be due to fame, riches, honour or accolade, and does not have wishes about others obeying him, performing adoration to him or even about attaining any prowess. Even if the prowess of Brahma, i.e. Mul-akshar, etc., and Shiv, i.e. Maha-kaal, etc., and Indra, i.e. Mul-purush, etc., come to him, he does not attribute this to be his greatness. He considers his greatness only to be due to his association with the *Muktas* and his belief about being Akshardham.

Q6 Mul-akshar has been called Brahma; Maha-kaal has been called Shiv; and Mul-purush has been called Indra. How should this be understood?

Ans All those who perform the process of creation are called Brahma. The original creator of the universe is Mul-akshar and therefore, he has been called Brahma. Whoever performs the process of devastation is called Shiv. Final devastation (*atyantik pralay*), i.e. the great devastation (*maha-pralay*) is performed by Maha-kaal and therefore, he has been called Shiv. The instigator of rainfall is called Indra. Indra causes rainfall, and due to that, seeds sprout from the ground. Mul-purush is in the place of the rain and Maya is in the place of the ground. Mul-purush inseminates Maya and by that, a soul arises from Maya. For that reason, Mul-purush has been called Indra. In GLS.10, Purush has been said to be in the place of rain.

Q7 Shreej Maharaj has stated that one should maintain congruency with a *sant* who is associated with the *pragat* God, i.e. His *sant* and one should believe the *sant* to be his own form. How should this congruency with a *sant* who is associated with Shreej Maharaj, be developed, and how does someone believe that *sant's* form to be one's own?

Ans Congruence of one's soul with the *Muktas* of Shreej Maharaj should be developed, i.e. one should believe, 'that *Mukta* is me'. In that way, one should think of himself as being the *Mukta*. In the same way that the *Mukta* has become enjoined with the *Murti* of Shreej Maharaj, one should also become enjoined with the *Murti* of Shreej Maharaj. This narrative is the life-source of all, i.e. it is superior to everything. When such *Muktas*, who have congruency with the *Murti* of Shreej Maharaj, are not present on the Earth, then, as stated in GMS.50, one should develop such congruency with the homogeneous lustre of Shreej Maharaj and in this manner, develop affection for His *Murti* and *Muktas*. One should do as stated above. However, no-one should become inherently integrated with someone who has not come from Shreej Maharaj's abode.

Q8 What are the characteristics of a *Mukta* who has come from Shreej Maharaj's abode? And what are the characteristics of an *Ekantik* [*Mukta*]? 

Ans Shreej Maharaj's *Param-ekantik-muktas* and *Anadi-muktas* who have come from the abode and possess prowess, are recognised by the following characteristics. The volitions and thoughts of a person with whom they associate subside and no manner of disturbance then arises whilst he meditates – as a result of which, he attains the bliss of the *Murti*. Whilst remaining afar, if someone remembers such *Muktas*, his volitions and thoughts subside, and if he is sitting besides them, all material volitions and thoughts subside. When someone departs from his body, such *Muktas* take that soul to Akshardham and allow many people to see this happening. If they wish to take someone to Akshardham, they give *darshan* to that individual beforehand and tell him the time that they will come to take his soul. If someone prays to them, such *Muktas* allow him to remain [in this world]; and even if someone has not reached the end of his life, they take him if he makes such a request. The *Ekantik-muktas* should be known by the following characteristics: They faithfully abide by the religious decree bestowed by Shreej Maharaj and ensure that ascetics and *gruhashths* observe their relevant commandments. They unite all with the idols of Shreej Maharaj but never coerce anyone to themselves. They have equanimity towards everything, such as praise or insult, pleasures or pain, loss or gain, refuse or gold, and foe or friend. They do not allow anyone who associates with them to become apathetic towards



A disciple's soul departs from his body and is taken by Shreej Maharaj to Akshardham; Shreej Maharaj allows all the people see this happening

the *Satsang*. Such *Muktas* remain free from material sensations and passions about attaining prowess, and they maintain a constant inclination (*vrutti*) towards Shreeji.

Q9 What principle should be understood from the example of King Galav?

Ans King Galav wanted to go to [the abode of] the deity Varun, but was unable to go there himself. He therefore rode on Garud to reach there. Despite this, the sentiments of servitude that he had towards Garud did not cease. Similarly, a soul who seeks salvation, wants to go to Shreej Maharaj but is unable to [independently] go to Him. The soul therefore becomes inherently integrated with a *Mukta* - his guru, i.e. he believes the form of the guru to be his own, that is to say, he believes 'that *Mukta* is me.' By becoming inherently integrated with that guru, the sentiments of servitude towards him do not cease. Through developing sentiments of being congruent with the guru, the veil between Shreej Maharaj and the person who seeks salvation ceases, and he attains a *sakshatkar* about Shreej Maharaj's *Murti*. Just as one should become inherently integrated with a *Mukta*, when the *sakshat* human *Murti* of Shreej Maharaj is attained, one should also become inherently integrated with Him. By that, the sentiment of master and servant towards Shreej Maharaj does not cease. This is the life-source for all, meaning that from amongst all the ways of attaining Shreej Maharaj, this is supreme.

Rahasyarth Pradeepika Tika 230

Jetalpur Section, Vachanamrut 2

In Samvat 1882, Chaitra Sud 3 (Monday 10 April 1826), during the evening, Swami Shree Sahajanandji Maharaj was presiding on a dais that had been placed in the middle of the courtyard of the temple of Shree Radha-Krishna in the village of Jetalpur. He was adorned in splendid white clothing and tassels of *dolariya* flowers were hanging down from His turban (*pagh*). A white shawl (*pachedi*) was draped around Him and He was wearing a white scarf (*khes*). He was holding a white handkerchief in His lotus hand. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Brahmanand Swami asked Shreejimaraj a question. (1) “Oh Maharaj! Tell us who can be called a celibate (*yati*).” Shreejimaraj replied, “When Hanumanji went to Lanka in order to find out what had happened to Jankiji, he had to look at the faces of all the women in Lanka in order to identify her. When he saw Mandodari, he thought, ‘could this be Jankiji?’ However, a thought then entered his mind, ‘due to the pain of her separation from Lord Raghunathji, her body would not be this healthy, nor would she be sleeping this soundly.’ With such thoughts in mind, Hanumanji turned back. A doubt then arose within his mind, ‘I am a celibate and yet I looked at all these women. Is it possible that I will face some manner of hindrance because of that?’ Then, confidence came to his mind, ‘I looked at all those women due to the command of Raghunathji, in search of Jankiji, so what hindrance can occur?’ Again, a thought arose within his mind, ‘by the mercy of Raghunathji, not even a slight disturbance has occurred within my inclination (*vrutti*) or my *indriyas* (Valmiki-Ramayan Sundar-kand Chapter 3 - 14).’ Someone like this is called a celibate. Moreover, when Jankiji was abducted, Raghunathji and Laxmanji went together to Sugreev, who was on Fatak-shila, and said to him, ‘Jankiji has been abducted, so we have come here to ask if you know anything about where she is. Tell us if you do.’ Sugreev replied, ‘Oh Maharaj! From the sky, I heard the words ‘Oh Ram! Oh Ram!’ Also, some jewellery, tied up in a cloth, was dropped. I have kept those with me.’ Raghunathji said, ‘bring me that jewellery to examine.’ Sugreev handed over the jewellery to Raghunathji, who then took the jewellery and showed it to Laxmanji. First, he showed the jewellery worn on the ears, then those worn on the wrists and then those that are worn on the arms. However, Laxmanji did not recognise any of the jewellery. He then showed him the anklets. Laxmanji immediately said, ‘Oh Maharaj! These are definitely Jankiji’s anklets.’ Raghunathji questioned, ‘Oh Laxmanji! You were not able to recognise the other pieces of jewellery so how can you recognise the anklets?’ Laxmanji replied, ‘I have never seen Jankiji’s figure. Each evening, when I went to bow down to her feet, I would see those anklets and so I have recognised them to be hers.’ (Valmiki-Ramayan Kishkindha-kand Chapter 5 & 6). In that manner, he remained in her service for fourteen years, but still, other than her lotus feet, he did not see any other part of her body. Someone of this nature is called a celibate.” Having said this, Shreejimaraj continued, “This Brahmanand Swami is also the same kind of celibate.” (Bhram-samhita Section 5 Chapter 4). In that manner, Shreejimaraj greatly praised Brahmanand Swami’s virtue of being a celibate before the entire assembly [1].

[1]



Sugreev shows the jewellery to Raghunathji and Laxmanji; Laxmanji does not recognise any of the other ornaments but immediately identifies the anklets to be Jankiji's

Shreejimaraj then went to the outskirts of the village to where the ceremonial sacrifices were performed and presided on a dais that had been placed on the raised platform situated there. A congregation of *munis* and disciples from different regions had assembled before His lotus face. Shreejimaraj decreed, "Let there be a session of questions and answers."

- (2) Ashjibhai Patel asked a question. (2) “Oh Maharaj! Tell us about the nature of the soul.” Shreejimaraj replied, “The soul is indivisible (*achhedyā*), impenetrable (*abhedyā*), indestructible (*avinashī*), conscious (*chaitanya-roop*) and infinitesimal in size. Where does that soul reside? It resides within the heart and whilst residing there, it performs its various activities. When it wants to look at a particular form, it sees through the eyes. When it wants to hear words, it listens through the ears. It perceives good and bad smells through the nose, experiences tastes through the tongue and the pleasures of touch through the skin. Through the mind (*man*), it thinks about objects; through the *chitt*, it contemplates about objects; through the intellect (*buddhi*), it becomes determined about objects. In this manner, it experiences all the sensations through the ten *indriyas* and the four *antah-karans*, and pervades throughout the entire body, from head to toe. That is the nature of the soul. Due to the efficacy of the *pragat* Purushottam - Shree Nar-Narayan, we have come to recognise and know about the soul extremely well.” After saying these words and pleasing everyone, He said ‘Jay Sachidanand’ and went to His chambers to rest [2].

[2]

Jetalpur Section, Vachanamrut 2 {231}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, by giving the examples of Hanumanji and Laxmanji, Shreejimaraj has stated the characteristics of a celibate and has praised Brahmanand Swami’s virtue of being such a celibate [1]. In the second question, Shreejimaraj has stated that whilst residing in the heart, the soul experiences the sensations through the *indriyas* and *antah-karans*, and pervades throughout the body. By the efficacy of the *pragat* Purushottam - Shree Nar-Narayan, i.e. Shreejimaraj, hence by Shreejimaraj’s efficacy, the nature of the soul has been elucidated extremely well, in the manner that it should be known, i.e. it has been known to be *Brahm-roop* [2]. These are the two topics.

Rahasyarth Pradeepika Tika 231

Jetalpur Section, Vachanamrut 3

In Samvat 1882, Chaitra Sud 4 (Tuesday 11 April 1826), during the early morning, Swami Shree Sahajanandji Maharaj went to the flower gardens on the western side of His residential palace in the village of Jetalpur. At the centre of the garden, He presided facing East on a *gadi-takiya* that had been placed on a dais on a raised platform under a *borasali* tree. He was adorned entirely in white clothing and was wearing garlands of *champa*, *borasali* and *guldavadi* flowers around His neck. Tassels of *chameli* and *dolariya* flowers were hanging down from His turban (*pagh*) and posies of *hajari* flowers were adorned over both ears. In each of His lotus hands, He had a pomegranate and a lemon, which He was rotating round each other. A congregation of *munis*, including Muktanand Swami and Brahmanand Swami, and disciples from all the different regions had assembled before His lotus face.

- (1) For a short while, Shreejimaraj sat thinking. He then said, (1) “Everyone, listen. I shall narrate a topic to you. There is nothing as despicable as keeping vile passions. A disciple who has vile passions may be living in close proximity to Me, but still, he does not remain contented. This is because when worshipping the Lord, he first asked to reside close to God, but he did not discard his vile passions, and for that reason, he remains discontented [1].” [1]
- (2) Muktanand Swami then asked, (2) “Oh Maharaj! How can such vile passions be eradicated?” Shreejimaraj replied, “The manner of eradicating the vile passions is as follows. When a thought about contravening the *vartmans* arises, or malicious thoughts develop towards some disciples or *sants*, one should repeatedly loudly chant the name Nar-Narayan, Swaminarayan. Secondly, with an understanding of His greatness and in accordance with the religious decree, one should continue to perform the nine-fold devotion to God. God then resides within one’s heart and destroys the vile passions, in the same manner that God freed the elephant from the mouth of the crocodile (Shreemad-Bhagwat Section 8 Chapter 2 - 4). If this much has been understood, everything has been understood [2].” [2]

“Furthermore, I am stating that firstly, one should abide by the five *vartmans*; secondly, one’s own form should be believed to be the witness, and one should believe, ‘I am a soul which is beyond the various types of thoughts and doubts that arise; I am not the body that is integrated with the mind.’ Thirdly, God may be looking at another person and smiling at him; or God may call someone to Him or perform various kinds of episodes with the individual, and still, no kind of aversion should arise within one’s mind. One must be determined in these respects. If that much has been understood, everything has been understood. Also, someone may think, ‘I have worshipped Maharaj a lot and have offered much services to Him, and still, He does not call me, whereas He does call others frequently to Him. So I shall now remain at home and worship the Lord.’ If someone demerits Me in that manner, I would also think, ‘what relation exists between that soul and Me?’ That disciple’s future will then indeed become unstable. Actually, I never demerit anyone; My nature is such that I only look



God frees the elephant from the mouth of the crocodile. In the same manner, when God resides within a person's heart, He destroys the vile passions that exist within that individual

at the virtues of people. I shall now state the manner for a disciple to assimilate only the virtues and eliminate the demerits. If the disciple thinks, 'what was I like before I became affiliated with the *Satsang*? I was dominated by Kaal and past deeds (*karma*), and the cycle of repeated births and deaths of the 8.4 million lives. God has freed me from that and made me fearless, granted me great virtues and made me eminent. How can I demerit that God? Leaving aside whatever pleases the Lord, how can I wish to do what pleases me?' With such thoughts, he does not perceive any kind of demerit in God. Only then does he become contented. There is nothing greater than doing whatever pleases God with this very body. That itself is devotion. It is through such means that God is attained. Therefore, one should discard pride (*maan*), jealousy (*irsha*), lust (*kam*), anger (*krodh*) and greed (*lobh*), which are detrimental to salvation. Amongst these, pride is the most despicable of all. Look! If there is some deficiency in any of the other *vartmans*, one may be able to survive in the *Satsang*, but someone with pride will never be able to survive. Oh *sants*! You must never allow any kind of blemish to occur in your *vartman* of being devoid of pride. You must remain extremely vigilant about this and should realise that your form is distinct from the body. With the utmost of relentless vigilance, you must continue to perform devotion to Shree Purushottam, i.e. Nar-Narayan. With a continuous contemplation, you should worship God. Such bliss is equivalent to the *pragat darshan* of God [3].

[3]

“Also, within our *Satsang*, those who are learned in the scriptures are not necessarily those who are eminent. In that case, who should be considered to be eminent? An eminent person is someone who possesses staunch asceticism and considers the fourteen Loks to be as insignificant as grass. Just as someone may have a firm affiliation to his body, an eminent person has the firm *sakshatkar* about the *Murti* of Param-aatma, i.e. Purushottam. Just as during a deep sleep state, one becomes oblivious to the world, even during the wakeful state, such an eminent person remains unaware of the world. Such a person is an eminent individual within our *Satsang* [4].”

[4]

Jetalpur Section, Vachanamrut 3 {232}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut amongst which the first is a merciful statement. In this, Shreejimaraj has stated that someone who keeps vile passions does not remain contented [1]. In the second question, when a thought about contravening the *vartmans* arises or malicious thoughts develop towards God’s disciples, if one repeatedly chants God’s name, Nar-Narayan, Swaminarayan, and with an understanding of His greatness and in accordance with the religious decree, if one continues to perform the nine-fold devotion to Him, He resides within the heart of that individual and destroys the affiliation with those sensations [2]. A disciple who abides by the five *vartmans*; believes himself to be the soul; recognises the Lord’s episodes to be divine; has determination for Him; behaves in accordance with whatever pleases Him; having discarded pride, lust etc., performs devotion to Him; and with a constant remembrance, worships Him, attains the bliss equivalent to His *pragat darshan* [3]. The person who behaves obliviously to the world and has attained the *sakshatkar* about His *Murti* with spiritual knowledge, is eminent within the *Satsang* [4]. These are the four topics.

Q1 In Q.1, it is stated that disciples with vile passions may be living in close proximity to Shreejimaraj but are not contented. What should be understood by such vile passions? How could those with such vile passions be residing in close proximity to Shreejimaraj?

Ans Shreejimaraj has stated that the thoughts that arise within one’s mind, which contravene His commandments, should be thought of as the vile passions. This is stated in [Hari-vakya-sudha-sindhu] Chapter 232:

यदा मदीय मर्यादोलङ्घने मनसो भवेत् । सङ्कल्पस्तर्हि विज्ञेया सैव दुर्वासनात्मनः ॥ ८ ॥

*The thoughts that arise within one’s mind, which contravene
His commandments, should be thought of as the vile passions*

For bestowing salvation to souls, when Shreejimaraj has manifested on the Earth in a human form, disciples would be living together with Shreejimaraj. However, material desires may remain within their hearts as a result of which, they do not enjoy the bliss of meditation and

worship. For that reason, they remain discontented. Therefore, the close proximity refers to when He is in this world, but does not refer to being close to Him in Akshardham.

Q2 It is stated, 'when worshipping Him, he first asked'. What is meant by first asking?

Ans In a previous life and even during the present life, one can ask to remain in close proximity to Shreej Maharaj to offer services to Him. Therefore, before keeping the disciple close to Him, the request that is made is referred to here as first asking. However, vile passions, i.e. thoughts that contravene the *vartmans*, are arising. So, the person does not please Shreej Maharaj and he does not experience the bliss of meditation and worship; and for that reason, he remains discontented.

Q3 In Q.2 T.3, it is stated that if there is some deficiency in any of the *vartmans*, one may be able to continue surviving in the *Satsang*. How much of a deficiency does this refer to?

Ans Shreej Maharaj has been recognised to be supreme, in the manner that He actually should be known, but the thoughts about contravening the five *vartmans* have not receded. That is the deficiency stated. The clarification of this is given in the Rahasyarth of GMS.13 Q&A.11.

Q4 In Q.2 T.4, it is stated that just as someone may have a firm affiliation to his body together with knowledge, he may have a firm *sakshatkar* about the Lord's *Murti*. What is meant by the firm *sakshatkar*?

Ans Just as there is the sentiment of the soul being one with the body in which it resides, if one develops the same sentiment of being one with the *Murti* of Shreej Maharaj and the bliss of Shreej Maharaj's *Murti* is experienced, it can be said that a firm *sakshatkar* of Shreej Maharaj's *Murti* has been attained. However, when is such a state attained? Believing himself to be separate from the body, a person has to contemplate on the *Murti* having become one with Shreej Maharaj; and whilst contemplating on the *Murti*, he attains *sakshatkar*. With that, he becomes oblivious to the world and sees only Shreej Maharaj. Nothing else is visible. However, without becoming oblivious to the world and attaining a *sakshatkar* about the *Murti*, the status mentioned previously, i.e. that of *Anadi-mukta*, is not attained directly.

Q5 If someone believes that the body in which the soul resides is itself the *Murti* of Purushottam, and so he believes 'this itself is the *Murti* of Purushottam, but is not a body'; and believing this and whilst remaining within that body, he meditates, can that be said to be the status of *Anadi-mukta* or not?

Ans By having a belief of that kind, a person's association with Maya does not cease. The body is material. By believing it to be Purushottam-roop, it does not become Purushottam-roop. Even by having such a belief for millions of ages, that kind of status is still not attained. Someone who believes this is an irreverent person. He is immensely more despicable and flawed than the Vedantis. This is because the Vedantis disregard the material body and believe the true form, i.e. the soul, to be Brahman. In contrast, the aforementioned person believes the true form to be the body, which is the untruth and is false. He is therefore immensely more sinful and wicked than the Vedantis. The misunderstanding of such irreverent people is described in L.11 Q.1.

Rahasyarth Pradeepika Tika 232

Jetalpur Section, Vachanamrut 4

In Samvat 1882, Chaitra Sud 4 (Tuesday 11 April 1826), Swami Shree Sahajanandji Maharaj was presiding on a dais, reclining against a *takiyo*, in the southern balcony of the palatial premises in the village of Jetalpur. A white turban (*pagh*), completely decorated with veils of flowers was splendidly adorned on His head and a white shawl (*pachedi*) covered with flowers was draped around Him. A mixture of sandalwood paste (*chandan*) and saffron had been anointed over His entire *Murti*. He was also wearing a white scarf (*khes*) with a silk border, and garlands of *guldavadi* flowers around His neck. A congregation of *munis* and disciples from various regions was assembled before His lotus face.

- (1) Addressing the entire assembly, Shreejimaraj said, (1) “By merely having the *darshan* of the *pratyaksh* God and His constant remembrance, a soul attains salvation. As stated in the [Shreemad-] Bhagwat (Section 10), Kans (Part 1 Chapter 44 Verse 31 - 39), Shishupal (Part 2 Chapter 74 Verse 41 - 46), Dantvakra (Part 2 Chapter 78 Verse 9 & 10), etc., were the long-term slanderers of God, but because they constantly contemplated about God, they attained salvation. The continuous contemplation of God therefore is itself called devotion [1]. [1]

“You may question, ‘if God has been attained and a constant contemplation about Him also remains, what is the purpose of abiding by the *vartmans*?’ Here is a retort to that. One individual obediently abides by the *vartmans* whilst another has some deficiency in him. I shall state how much of a difference exists between these two individuals. Both have a remembrance of God. However, the person who does not observe the vows or abide by the religious decree gains only his own salvation. Other souls cannot gain salvation through him. Moreover, he cannot become an *Ekantik* disciple nor attain the *nirgun* abode of God. He becomes free from the cycle of birth and death, but is unable to persist in the *Satsang* [2]. [2]

“The matter is completely different for *sants* like you; who remain adherent to the religious decree and vows. I shall now describe this: If someone offers a meal to you with faith, he gains the benefits of performing millions of sacrificial ceremonies and ultimately, he attains salvation. If someone touches your feet, the sins of his millions of births are destroyed. If someone gives you clothing with faith, he also attains supreme salvation. The rivers and lakes into which you dip your feet, all become pilgrimage sites; the trees under which you have sat, and the trees whose fruits you have eaten, all benefit. If someone performs *darshan* to you with faith, or bows down to you with faith, his sins are abolished. In fact, anyone to whom you deliver discourses about God, or persuade to abide by the vows of the religious decree, attains salvation. In that manner, all the activities of those who abide by the religious decree and vows, such as you *sants*, are the cause of salvation. The reason for this is that you have the resolute refuge of the *pratyaksh* sage Shree Narayan, and that sage Shree Narayan is always presiding in your assemblies [3]. [3]



People offer food and perform adoration to *sants* who are adherent to the religious decree and the *vartmans*. By serving such *sants*, individuals become worthy of attaining salvation

“You may again ask, ‘if a resolute refuge unto God has been attained, why are the material attributes pervading through us?’ I shall explain. It is trivial to make you all free from the six emotions and the material attributes, or enable you to remember your innumerable previous births, or even visualise everything that is happening in the infinite cosmoses. However, by My will, I have kept you in this situation and have suppressed your potentialities so that you experience the bliss of the *pratyaksh* God. Furthermore, you have all attained Shree Purushottam, who has assumed the guise of the sage Shree Nar-Narayan. You must therefore contentedly continue to worship Him, having become free of all doubts [4].” [4]

- (2) At that time, Aashjibhai asked Shreejimaraj a question. (2) “Oh Maharaj! Tell us how salvation is attained through having sentiments of enmity.” Shreejimaraj then explained, “King Drupad wanted his daughter, Draupadi to be married. To select a groom, he held a special function and invited all the kings. Dronacharya also visited the function, as did the Pandavas. The kings started to shoot arrows at a fish, but no-one was accurate. Then, Yudhishtir said, ‘I will shoot the fish.’ Saying this, Yudhishtir aimed at the fish. Dronacharya asked him, ‘can you see this assembly?’ Yudhishtir replied, ‘yes, I can see it.’ Again, Dronacharya asked, ‘can you see your own body?’ Yudhishtir replied, ‘I can see it.’ Dronacharya then said, ‘in that case, you will not be able to pierce the fish. In this manner,

four of the brothers [Pandavas] were unable to pierce the fish. Arjun then arose and taking the bow and arrow in his hand, he prepared his aim. Dronacharya asked him, 'Can you see this assembly?' Arjun replied, 'no, I cannot see it. I cannot even see the body of the fish. All I see is the bird sitting on the fish's head.' Dronacharya said, 'focus on its head.' Arjun then aimed again and said, 'now I cannot even see the bird, I can see only its head.' Dronacharya said, 'now shoot your arrow.' Arjun succeeded in piercing the fish's head (Mahabharat Aadi-parva Swayamvar-parva Chapter 187 & 188). In this manner, when all of one's inclinations (*vrutti*) become focussed, even such sentiments of enmity become capable of leading to salvation. For example, the inclinations of Shishupal, Kans and others become completely engrossed with enmity towards Shree Krishna, and that lead to their salvation. However, if someone does not know how to develop such total enmity, he is destined for hell. In comparison to that, it is easier to perform devotion. If someone worships with enmity, he never stops being described as a devil, and he cannot be called a disciple. Therefore, discarding the traits of the devils, whoever wants to join the status of Dhruv, Prahlad, Narad, Sanak, etc., should worship God with devotion; that is the very best way [5]."

[5]

Jetalpur Section, Vachanamrut 4 {233}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut amongst which, the first is a merciful statement. In that, Shreej Maharaj has stated that salvation is attained by the *darshan* of the *pratyaksh* God, i.e. His *darshan*, and by having a constant contemplation about Him. Having a continuous contemplation about God is itself called devotion [1]. Someone who has a deficiency in his adherence to the *vartmans* may have a continuous contemplation about Him, but others cannot gain salvation through him; he cannot become an *Ekantik*; he cannot attain the Lord's abode. That individual cannot persist in the *Satsang* [2]. Shreej Maharaj has said, 'by the *darshan*, touch and services, etc., of *sants* such as you, who have a constant contemplation about Me and faithfully abide by the religious decree and the vows, all the sins of a person are destroyed. Whoever you persuade to abide by the vows of the religious decree attains salvation. All the activities of those who abide by the religious decree and vows, such as you *sants*, are the cause of salvation, because the *pratyaksh* Sage Shree Nar-Narayan, i.e. Shreej Maharaj, is always presiding in your assemblies, and you have taken refuge unto Me [3]. I have suppressed your potentialities so that I can grant you My true bliss [4].' In the second question, someone who worships Him with sentiments of enmity is a devil, whereas, someone who worships Him with devotion becomes a *Mukta* [5]. These are the five topics.

- Q1** In Q.1 T.2, it is stated that someone who does not abide by the vows and religious decree, but only has a constant contemplation about Shreej Maharaj, attains salvation. What kind of salvation is this?

Ans The answer to that is in the same topic. He does not become an *Ekantik*, does not attain the *nirgun* abode, i.e. Akshardham, and he is unable to remain within the *Satsang*. However, He has a constant contemplation of the incarnator of all incarnations, the supreme Lord Shree Swaminarayan. Due to the efficacy of that contemplation, Shreej Maharaj frees him from the cycle of birth and death, and places him in the Ishwar category, which is beyond Maya. There, when he feels remorse and wishes to attain salvation, he is brought to where he can associate with Shreej Maharaj and His *Muktas*. Having freed him from all passions, Shreej Maharaj grants him absolute salvation, i.e. Shreej Maharaj leads him to Akshardham. Here, Shreej Maharaj has revealed the strength of the potentiality that results from having a constant contemplation about Him.

Q2 In Q.1 T.3, it is stated that the matter is completely different for *sants* who remain adherent to the religious decree and vows. What kinds of *sants* are being referred to?

Ans Such *sants* refer to those within whom thoughts of material objects, such as women and wealth, never arise; during all three states of body, an intense repulsion for the five sensations remains; except for the *Murti* of Shreej Maharaj, no other types of passion remain; and who have a realisation within their soul about Shreej Maharaj.

Q3 In Q.1 T.4, it is stated that Shreej Maharaj has suppressed the potentialities so that His bliss can be enjoyed. By giving such potentialities, what deficiency remains in experiencing the bliss?

Ans When the potentialities of becoming free of the six emotions and material attributes; remembering the numerous previous births; and visualising the events in infinitely many cosmoses, come to an individual, he becomes lured by them. If he becomes intensely attached to those potentialities, he forgets Shreej Maharaj and deviates from the path of salvation, and instead, joins a path to other prosperities. As a result of this, he cannot enjoy the bliss of Shreej Maharaj. For that reason, Shreej Maharaj has suppressed the potentialities. If He did not suppress them, a person would perceive importance in those prosperities; he would not be able to understand the greatness of an eminent *Mukta* and he will not associate with and serve him. That soul would then face ruin. For that reason, He does not reveal them.

Rahasyarth Pradeepika Tika 233

Jetalpur Section, Vachanamrut 5

In Samvat 1882, Chaitra Sud 5 (Wednesday 12 April 1826), at approximately 10.30 pm, Swami Shree Sahajanandji Maharaj was presiding on a dais facing North, at the inner courtyard on the southern side of the palatial premises in the village of Jetalpur. He was adorned entirely in white clothing and a turban (*pagh*) made from a delicate white material was adorned on His head. A thin white blanket (*chadar*) was also draped around Him and He was wearing a white *dhoti*. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj thought for a while and then said, (1) “Everyone listen! Today I want to narrate an issue as it actually is. There is nothing more important than worshipping God, because everything happens according to the will of God. At present, it also happens according to the will of this assembly; and by the efficacy of Shree Nar-Narayan, I too can make all things happen. Let Me explain further about this. Whatever kinds of wishes arise in My mind come true within the world. Anything that I wish to happen does actually happen. For example, I may will, ‘may a kingdom be attained by that person’, he then attains a kingdom. I may decide, ‘may that person lose his kingdom’ and he loses his kingdom. If it is My will, ‘may this much rain fall at this particular place, at this particular time’, this definitely happens. I may wish that it does not rain at a particular place, in which case it will not rain there. I may also will that a particular person attains wealth - he then does; I may decide that a person should not attain money and so he does not attain wealth. I may will ‘may he have a son’ and he attains a son, and it may be My will that someone should not have a son, and so he never attains a son. If I think, ‘may this person develop a disease’, he becomes ill, and I may decide to keep someone healthy, in which case an illness does not inflict him. In this manner, anything that I wish, actually happens. You may then ask, ‘why is a disciple inflicted by joys and miseries; why does he become ill; why does he lose wealth and prosperities; why does he remain poor, even though he works hard?’ The cause for this is the extent of deficiency that remains in his worshiping of God, which determines the extent of his deeds that do not lead to fruition. God undoubtedly wants to do the best for him. If a person who takes patronage unto Him was to bear the pain of the gallows, God would remove that anguish by instead, inflicting the pain of a thorn prick. I wish that if the pain of a scorpion was to be inflicted on a disciple, that disciple should be freed from that pain and remain contented; and instead, a thousand times more pain should be inflicted on Me. In fact, I asked for this from Ramanand Swami. Therefore, My intention is for good to happen to all. I am constantly performing feats to keep the inclination (*vrutti*) of the minds of souls focussed on God. The reason for this is that I know about all the activities of the three periods of time; past, future and present. Whilst remaining seated here, I know about everything. I knew about everything even when I was in My mothers womb; and even when I had not yet come into her womb, I knew about everything. This is because I am God in the guise of the sage Shree Nar-Narayan.



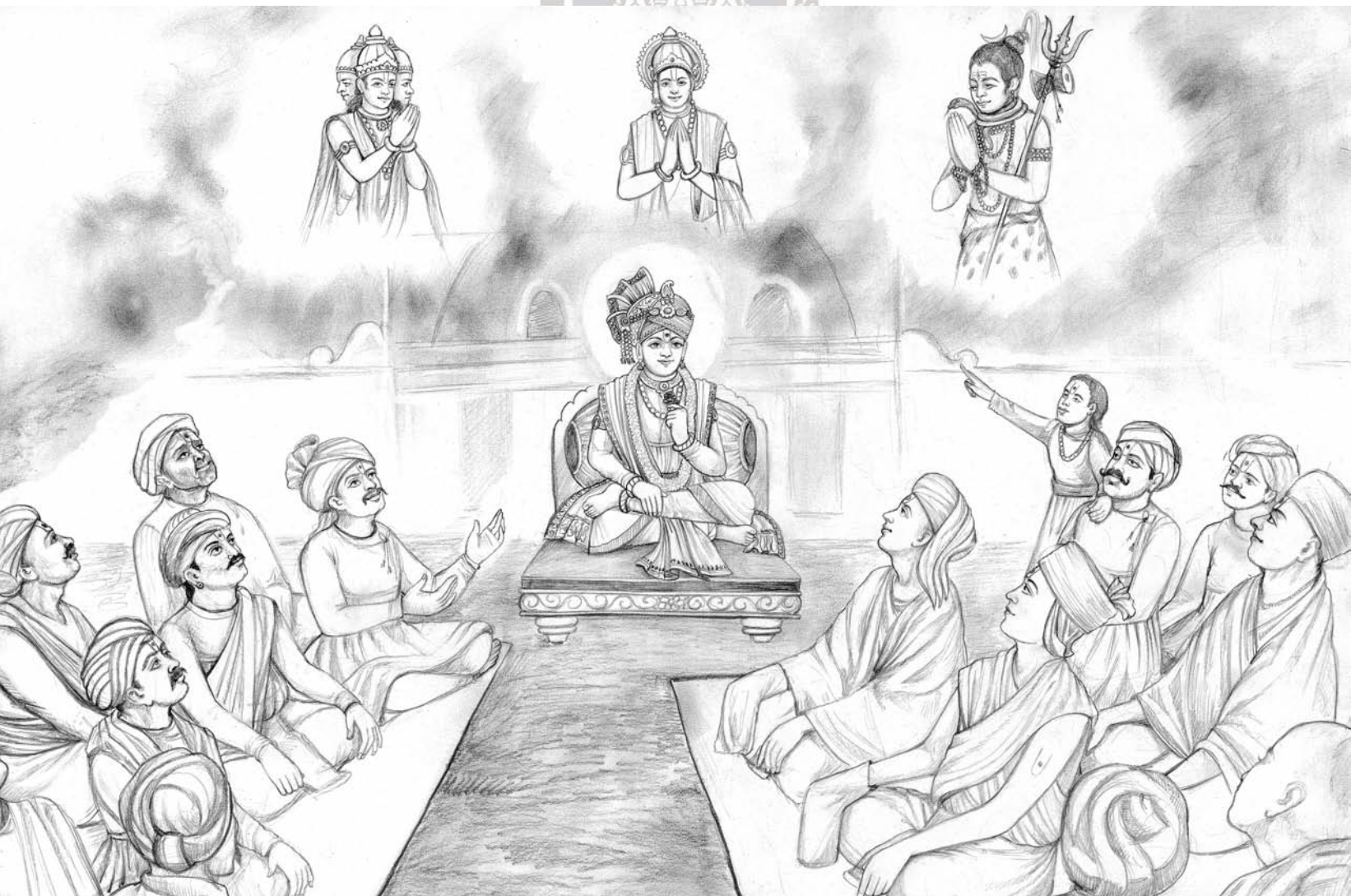
In order to protect His disciples in numerous ways, the merciful Shreejimaraj asks for two boons from Ramanand Swami

Even if a gravely sinful soul comes unto My patronage and remains in accordance with the religious decree and vows, at the end of his life, I will give *darshan* to him and ensure that he attains the Akshardham of God. At present, Shree Purushottam, the Lord of Akshardham, has first manifested in the form of the sage Shree Nar-Narayan through Dharmadev and the goddess Murti, who is also called Bhakti; and He performed austerities in Badrik-ashram. Be aware that in order to denounce false principles and to destroy irreligious traditions; and to fortify the traditions of religion, to spread devotion together with religious decree, spiritual knowledge and asceticism throughout the world, that sage Shree Nar-Narayan has manifested during this Kali-yug, through Dharmadev and Bhakti, in the form of Narayan Muni. He is presiding within this assembly.” By saying this, Shreejimaraj delighted all his disciples. He then continued, “The reason that I am constantly advocating the authority of Shree Nar-Narayan is that Shree Krishna Purushottam, the Lord of Akshardham - Shree Nar-Narayan, constantly presides within this assembly. For that reason, I advocate His authority. For that reason, I consider Nar-Narayan to be My form. For that reason, I have spent millions of rupees and created the first temple with *shikhars* in Amdavad and first installed the *Murtis* of Shree Nar-Narayan there. That Shree Nar-Narayan is the sovereign of infinitely many cosmoses. In particular, at the present time, He has the special sovereignty of this Bharat-

khand. Leaving aside that Shree Nar-Narayan, if the people of this Bharat-khand worship other deities, it would be like an adulterous woman who leaves her husband and associates with a philanderer. It is even stated in the Shreemad-Bhagwat that Shree Nar-Narayan is the sovereign of Bharat-khand. I have manifested, together with these *sants* for bestowing salvation to souls. Therefore, if you obey My commands, I shall take you all to the abode from where I have come; you should all realise that you have already attained salvation. Furthermore, if you maintain firm trust in Me and do as I command, then, if you are to face dire misery, or even a seven-year famine, I will protect you from that. If you were to face a crisis, from which there is no way of being rescued, I will still protect you; but only if you observe the religious decree of this *Satsang* in all manners and remain associated with it. If you do not comply, you will face dire misery and I will have nothing more to do with that [1]. [1]

“At the present time, I have not allowed any deficiency to remain about any matter. Just look! Within this village of Jetalpur, I have performed many sacrificial ceremonies and for many years, I have been coming and staying here. I have bathed in this lake with the *sants* thousands of times. I have visited all the homes in this village of Jetalpur hundreds of times

The three deities, Brahma, Vishnu and Shiv, come for the darshan of Shreej Maharaj and the assembly of His *sants*



and have dined at every home. I have made the outskirts of this village and the village itself, an even more joyous place than Vrindavan [2].” [2]

As Maharaj said this, a large sphere of lustre became visible in the sky. It then divided into three spheres and floated in the sky over the palatial premises for a short while, before disappearing. Everyone asked, “Oh Maharaj! What was that?” Maharaj replied, “Every day, the three deities, Brahma, Vishnu and Shiv, come for the *darshan* of the assembly of these *sants* and for My *darshan*. Today, by the will of the Lord, they became visible to you along with their aircrafts [3].” [3]

Jetalpur Section, Vachanamrut 5 {234}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreej Maharaj has stated that of all the means, worshipping Him is the most important. Everything happens according to His will; and by His efficacy, everything also happens according to the will of this assembly. The amount of deficiency that remains in one’s worship of Him determines the extent of one’s deeds that do not come to fruition. He frees His disciples from all miseries. Whilst remaining here, He knows about everything. He is God. Even if a gravely sinning soul comes to His shelter and remains in accordance with His religious decree and vows, Shreej Maharaj would ensure that he attains His Akshardham. In order to denounce false principles and destroy the irreligious traditions; and to fortify the traditions of the religion, and to spread devotion together with the religious decree, etc., throughout the world, He has manifested through Dharma and Bhakti; and is presiding within this assembly. Leaving the Lord aside and worshipping another deity would be like having the affection of a philanderer. The Lord has manifested, together with His *sants* for bestowing salvation to souls. Therefore, if one remains in accordance with His commands, He will take that soul to His abode. One should realise that salvation has already been attained. If a person maintains firm trust in Him and abides in accordance with His commands, He will protect that person even during a crisis from which there is no other way of being rescued. However, if one does not associate with the *Satsang* and does not observe its commandments, God has nothing to do with that person [1]. Shreej Maharaj has made the village of Jetalpur, its lake and outskirts, a greater place of happiness than any other location [2]. The deities come for His *darshan*, and the *darshan* of His assembly each day. In this manner, He praised the assembly [3]. These are the three topics.

Q1 In T.1, it is stated that everything happens according to His will, and in GFS.8 Q.2 T.4, it is stated that He does not know how to give someone a son, or make a dead person alive again. How should this be understood?

Ans It is stated that He and His *Muktas* do not like giving someone a son or making a dead person alive again. However, it does not state that they are incapable of performing such deeds.

- Q2** Shreej Maharaj has stated that Shree Purushottam, the Lord of Akshardham, has first manifested in the guise of sage Shree Nar-Narayan through Dharmadev and Bhakti, and performs austerities in Badrik-ashram; and that same Nar-Narayan, having manifested through Dharma and Bhakti, presides in this assembly. However, in GLS.2, it is stated that Shreej Maharaj has taken an oath that the assemblies of these disciples are superior to the assemblies of Shwet-dweep, Golok, Vaikunth and Badrik-ashram. In view of this, Shreej Maharaj is far superior to the Nar-Narayan in Badrik-ashram. If Shreej Maharaj and Nar-Narayan in Badrik-ashram are one and the same, His assembly and the assembly of Badrik-ashram should be equal. How should this be understood?
- Ans** Shreej Maharaj omnisciently exists within Nar-Narayan in Badrik-ashram and so it can be said that He is in the guise of Nar-Narayan. Therefore, Shreej Maharaj, the Lord of Akshardham, in the guise of Nar-Narayan, means that He resides in Badrik-ashram through Nar-Narayan; He does not reside there Himself in the same manner that He presides in Akshardham. He is different from Nar-Narayan and is superior than, and the cause of, Nar-Narayan. He has said that sage Nar-Narayan, having manifested through Dharma and Bhakti, presides within His assembly. This is because He manifested instead of Nar-Narayan, under the pretext of Nar-Narayan's curse. Shreej Maharaj has stated that considering it to be His form, He has first installed the *Murtis* of Shree Nar-Narayan. This refers to the various forms that Shreej Maharaj appeared as, to the followers of different creeds. It should be understood that these forms have been installed. Where He has stated that one should worship Nar-Narayan, here again, He has actually stated that one should worship Him.
- Q3** In T.2, it is stated that He has made the outskirts of the village of Jetalpur and the village itself, an even more joyous place than Vrindavan. However, Vrindavan was where Lord Shree Krishna resided, so Jetalpur would undoubtedly be superior to Vrindavan. What purpose is there for Shreej Maharaj saying that it is greater than Vrindavan?
- Ans** Just as Lord Shree Krishna performed more episodes in Vrindavan than he did in the other places, such as Gokul and Mathura, Shreej Maharaj performed more episodes in Jetalpur than He did at any other place. He remained there more times and performed magnificent, grand sacrificial ceremonies there. Jetalpur is therefore said to be greater than all the other places.

Rahasyarth Pradeepika Tika 234

**End of the Jetalpur Section of the Vachanamrut with the Rahasyarth Pradeepika
commentary by Jeevanpran Shree Abji Bapashree**

संगिनेन्द्रयोध्यावासिनिषवस्य

राष

॥४॥

॥इति श्रीस ह जानें द स्वा

संवत् १८८२ नावैशाखवदिदि ११ एकादशीने

दृष्टा मध्ये द्वादशाक्षरनादरकारमां श्री वासु

थमणो वासुन्धोरजा निउं चिन्धोसरियें गाति

हता ॥ अने ॥ सर्वेश्वर तव

मोदिश्वेतपाछते मां संदर मोगरना पुष्पनो

ना पुष्पनोहार विराजमानहतो ॥ अने वेहाथ

ताना मुखारविंद निआगत्य पुनितथादि

छे श्रीजिमहाराजे परमहंस ने पु

कनोजो गथायतोयपरा भगवाननिम

पछे परमहंसने जेबुं समजां एतेबुं कस्य पर

जबादयाजे जे भग

बिजिन्प्रात्मनिष्ठा जोईयें ते मां जो वेराग्य

म भगवान मां प्रितिकरे छे ते म बिजा पदार्थ

जोन्प्रात्मनिष्ठान होय तो ज्यारे देह मां करव

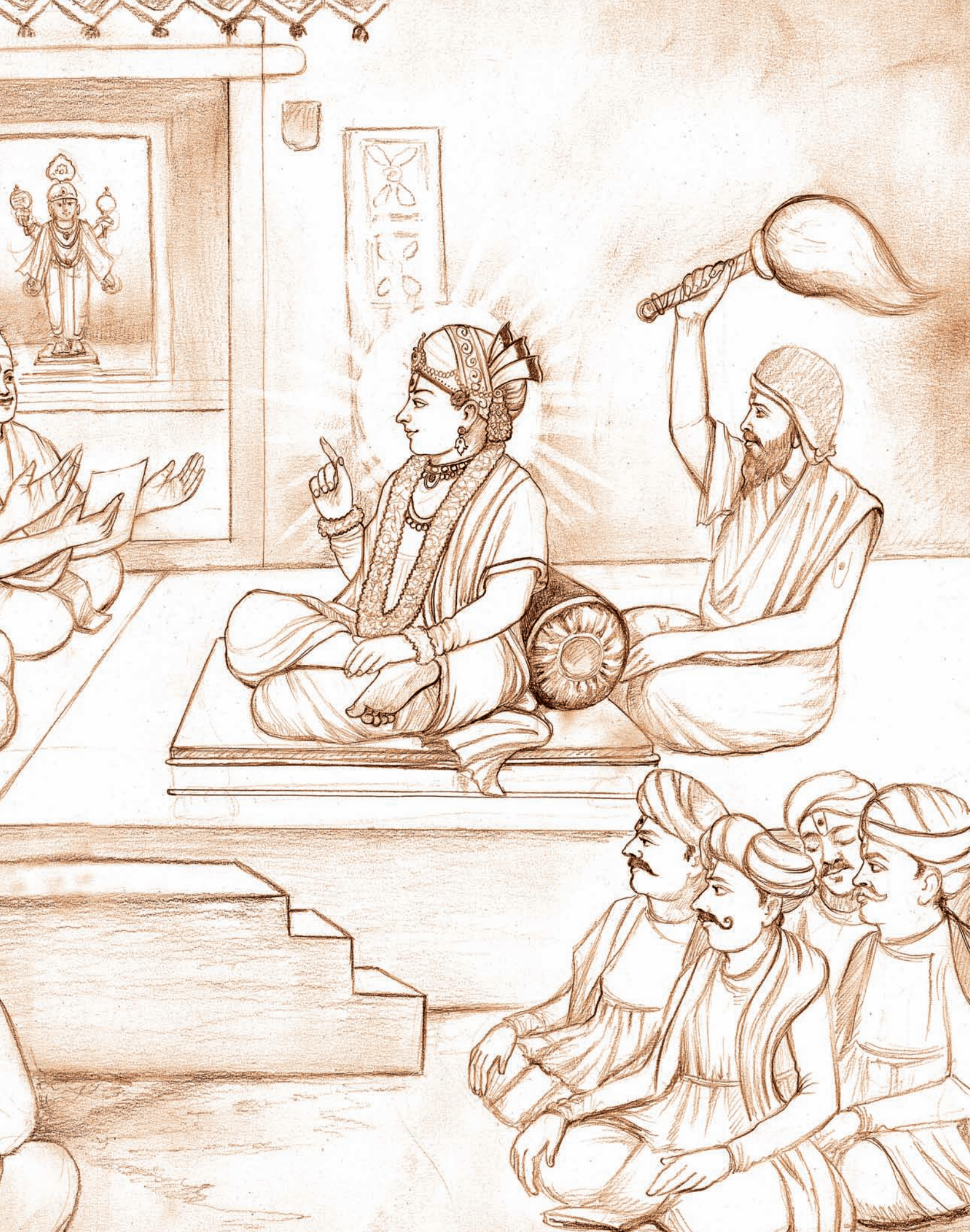
पछे जेने करव दाइ जां एते मां प्रितिकरे अ

त्ये एनि नृषु बुद्धि अई जाय माटे भगवान



Parekh H. Sarin

2007



Gadhada Part 3

In Sat-yug, by the command of the sage Nar-Narayan, the daughter of Vankayan Muni performed severe austerities. The supreme Lord became pleased and commanded her to flow as a river beside Gadhada in the age of Kali-yug. In Dwapar-yug, the sage Mandavya sat in a cave in this same region and performed austerities. Becoming pleased with him, the Ganges presented itself before the sage and the river started to flow with a strong current. It was as if the waters had become eager to flow through the region because it was here that the supreme God was to remain. As the Ganges had presented itself there, the river is called Unmat Ganges, meaning, the fierce Ganges, and is also referred to as the River Ghela, meaning wild. Shreej Maharaj bathed in these waters on many occasions and had made it a great place of pilgrimage.

Shreej Maharaj Himself had the west-facing rooms of Dada Khachar's court built. He subsequently held discourses in the vestibule of these rooms. Shreej Maharaj also had the east-facing rooms built. Laduba and Jivuba lived in these two rooms. He also had a grand temple built in the court. Shreej Maharaj Himself stood and modelled for Naranjibhai Suthar, who crafted an idol of Shreej Maharaj. This Murti was named Shree Gopinathji Dev and was installed in the temple by Shreej Maharaj Himself. The idol of Vasudev-narayan that had previously been installed there was relocated to Bhuj.

In Samvat 1886, whilst presiding in Gadhada, Shreej Maharaj appointed Sadguru Shree Gopalanand Swami as His spiritual heir and leader of the entire Swaminarayan Faith. Shreej Maharaj took the hands of both the Acharyas and placed them in the hands of Sadguru Shree Gopalanand Swami, and commanded everyone to obey Shree Gopalanand Swami. Shreej Maharaj then withdrew His human appearance, in the presence of Sadguru Shree Gopalanand Swami and Sadguru Shree Nityanand Swami.

The final instalment of the teachings given by Shreej Maharaj in Gadhada, containing 39 individual discourses, is contained in this last section of the magnificent Vachanamrut scripture.

Gadhada Last Section, Vachanamrut 1

In Samvat 1882, Vaishakh Vad 11 (Thursday 1 June 1826), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, which had been placed on a beautifully colourful dais, in the raised vestibule of the west-facing room in the inner courtyard [of the temple] of Shree Vasudev-narayan, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and a large, white turban (*pagh*), decorated with a beautiful tassel of *mogra* flowers, was adorned on His head. A garland of *mogra* flowers was adorned around His neck and He was wearing bracelets of *mogra* flowers around both wrists. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj asked the paramhansas, (1) “What kind of understanding needs to exist in a disciple of the Lord so that even the influence of an adverse place, time, etc., cannot obstruct his devotion to God?” The paramhansas tried to answer according to their understanding, but an appropriate answer was not attained. So Shreejimaraj then explained, “A person who worships God must firstly have firm asceticism (*vairagya*) and secondly, a conviction about the soul (*aatma-nishta*). If asceticism is lacking and he encounters a likeable object, he develops affection for that object in the same way that he has love for God. If a conviction about the soul is lacking, the inclination (*vrutti*) [towards the Lord] of that disciple becomes disturbed when he encounters physical pleasures or pains. Consequently, he develops affection for whatever he perceives as being pleasurable, and detest for whatever he considers to be the cause of misery. His intellect eventually becomes corrupted. Therefore, a disciple of God needs to have an immensely firm asceticism and a conviction about the soul. The reason for this is that due to asceticism, other than the *Murti* of God, all worldly objects are recognised as being worthless; and due to a conviction about the soul, all worldly pleasures and pains are considered to be meaningless. Someone who does not possess asceticism and a conviction about the soul, but has attained the state of *nirvikalp* trance (*samadhi*), can experience pleasure and tranquillity, but only whilst he remains in the trance. When he emerges from it, he becomes engrossed by attractive objects, in the same way that Narayandas did (Shree Aksharanand Swami-ni-vato Chapter 177) [1].

[1]

“Furthermore, a disciple of God has a propensity for either spiritual knowledge or affection towards God. Amongst these, a person who has a propensity for spiritual knowledge has a deep understanding about the greatness of God. Someone who has a propensity of affection towards God cannot remain without God for even a brief moment. Zinabhai (Aadarsh-bhakta-gatha Chapter 6), Devram (Shree-hari-charitramrut-sagar Section 28 Chapter 128 & 129) and Prabhashankar (Shree-hari-charitra-chintamani Part 3 Chapter 100) possess a propensity of spiritual knowledge. Disciples with an awareness of God’s greatness like theirs, should be regarded as having a propensity for spiritual knowledge. Disciples who have affection for God, like that of the Gopis of Vraj (Shreemad-Bhagwat Section 10 Part 1 Chapter 29 - 33), should be known to have a propensity of affection. A person who has a propensity of spiritual

knowledge, knows that God is omniscient. He realises that God is never swayed into thinking something merely because of what someone else has told Him. God very well knows about the propensity of a disciple and speaks to him accordingly; He does not follow the advice of others. A person who believes, 'I am not at fault, but still, God is rebuking me because of someone else's advice', has no spiritual knowledge about God's *Murti*. Even in worldly matters, a person does not notice faults in someone if he has self-interests in him. Why is this? It is because he cares about such self-interest. Similarly, if someone possesses the self-interest that God will relieve him from the fear of birth and death, he never perceives faults to exist in God. If someone thinks that God changes His perception based on what others tell Him, and attributes faults in Him in this manner, that individual does not possess either a propensity for spiritual knowledge, nor of affection." Having said this, Shreej Maharaj said to the senior, eminent *paramhansas*, "Reveal which of these two propensities exists within you." All the *paramhansas* said that they possessed the propensity for spiritual knowledge. Shreej Maharaj then said, "Someone who has a propensity of affection will do for his beloved even something that is not appropriate to do. How is this? In this world, a thief has affection for his wife and children, as a result of which, he kills others in order to provide wealth to his family. The thief is extremely merciless, but because he has affection for his family, he is not cruel towards them. Similarly, if a person has affection for God and His disciples, neither anger (*krodh*) nor jealousy (*irsha*) develop towards God and His disciples; nor does he perceive flaws in them in any way. Someone who has these virtues has a propensity of affection. A person who does not possess the propensity for spiritual knowledge or affection, should be regarded as being a charlatan [2]." [2]

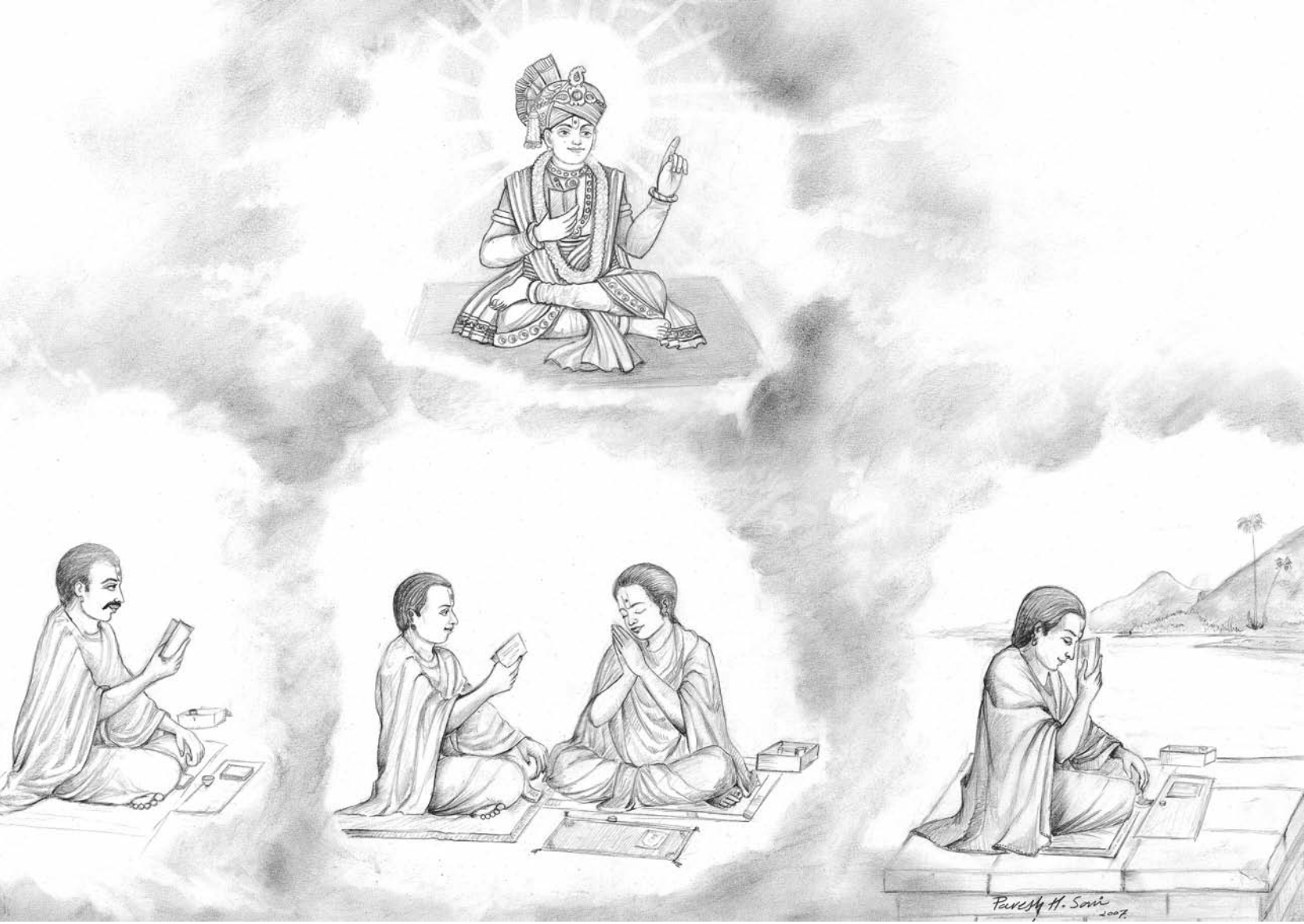
After saying this, Shreej Maharaj went to His own living quarters. On that same day, during the evening, Shreej Maharaj was presiding on a *gadi-takiya* placed on a dais in the vestibule of the east-facing room, at the court of Dada Khachar. He was adorned entirely in white clothing and a garland of *mogra* flowers was adorned around His neck. A congregation of *munis* and disciples from different regions had assembled before His lotus face. The *sadhus* were singing devotional songs (*kirtans*) with the accompaniment of *dukad* and a *saroda*.

- (2) When the devotional singing had concluded, Shreej Maharaj commanded, (2) "The Shikshapatri that I have written should be recited each day by all My followers; ascetic *sadhus* and *brahmcharis*, and *gruhasth* women and men. Those who cannot read should listen to it every day. If someone does not have the opportunity to listen to its recital, he should worship the Shikshapatri every day. I have written this in the Shikshapatri itself. If someone does not comply with any of these three options on any particular day, he should observe a fast. This is My command." Everyone took a vow to abide by the command given by Shreej Maharaj. They said, "Oh Maharaj! We will all observe the command that You have given." Having become extremely pleased to hear such words, Shreej Maharaj embraced all the *sadhus* and all the *brahmcharis*, and impressed His lotus feet on the chests of all the disciples [3]. [3]

Gadhada Last Section, Vachanamrut 1 {235}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut of which, the second is a merciful statement. In the first question, Shreej Maharaj has stated that if someone does not have asceticism, affection



In accordance with the command of Shreej Maharaj, a disciple recites the Shikshapatri as a part of his daily rituals of worship

develops within that individual when likeable objects are encountered, in the same manner that he has love for God. If someone does not have a conviction about the soul, the inclination of that individual becomes disturbed when physical pleasures or pains are encountered. Due to asceticism, other than the *Murti* of God, all worldly objects are recognised as being worthless; and due to a conviction about the soul, all worldly pleasures and pains are considered to be meaningless. If someone does not have a conviction about the soul, when he emerges from a trance, he becomes engrossed in insignificant objects [1]. A person who has the propensity for spiritual knowledge has a firm understanding about God's greatness and knows that He is omniscient. Someone who has a propensity of affection cannot remain without God for even a brief moment, and for God, that person will do even something that is not appropriate to do. A person who does not possess either of these two propensities is a charlatan [2]. In the second question, Shreej Maharaj has stated that the Shikshapatri should be recited. If someone does not know how to read, it must be listened to; and if there is no-one who can read it to him, it should be worshipped. If someone is unable to comply with this command, a fast should be observed [3]. These are the three topics.



Rahasyarth Pradeepika Tika 235

Gadhada Last Section, Vachanamrut 2

In Samvat 1882, Jeth Sud 6 (Sunday 11 June 1826), during the evening, Swami Shree Sahajanandji Maharaj was presiding on a *bajoth*, placed in the courtyard of the temple of Shree Vasudev-Narayan, at the court of Dada Khachar in Gadhada. A white turban (*pagh*) with a black border was adorned on His head, and a white blanket (*chadar*) was draped around Him. He was wearing a white scarf (*khes*) and a tassel of white *mogra* flowers had been draped from His turban. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj asked a question. (1) “One is able to recognise that the world is perishable, as well as recognise that the soul (*chaitanya*) leaves and becomes separate from the body. Still, the predominance of the world does not cease from within the heart. Furthermore, one realises that God is the ocean of bliss in all respects, but still, the soul’s *chitt* does not adhere to God. Similarly, the *Satsang* does not become dominant within one’s heart, and affection to worldly objects, such as wealth and women, does not cease. What is the reason for this?” Muktanand Swami then replied, “That soul does not have asceticism (*vairagya*) within his heart. Consequently, the predominance of the world does not cease and affection for God does not arise.” Shreejimaraj then said, “It is true that there is a deficiency of asceticism. However, it seems to Me that the propensity that develops when one first joins the *Satsang*, always remains the same; another kind of propensity does not develop. Through the *Satsang*, that propensity is fortified, but the propensity itself remains the same. When the propensity is being formed in a person, his *chitt* becomes confused, just like the *chitt* of a lustful person becomes confused by lust (*kaam*), the *chitt* of an angry person becomes confused by anger (*krodh*) and the *chitt* of a greedy person becomes confused by greed (*lobh*). In the same manner, when the propensity is being formed, one’s *chitt* becomes confused. The propensity that is formed during that confusion remains. Therefore, a rational person should recognise his own propensity. Then, when he is overcome by lust, anger, etc., he should think about his propensity. The lust, etc., then recedes. For example, if malicious desires arise in a *gruhasth* when he sees his beautiful mother, sister or daughter, what utter disgust for himself would develop within him? One should feel the same kind of disgust when objects other than the *Satsang* become dominant. If one is not disgusted when thoughts about inappropriate objects arise, the *Satsang* does not remain dominant within his heart. The fruit of all spiritual deeds is this *Satsang*. In the Eleventh Section [of the Shreemad-Bhagwat Chapter 12 Verse 1 & 2], Lord Shree Krishna said to Uddhav, ‘I do not become as acquiescent by eight-fold Yog, adopting ways of living according to the Sankhya philosophy, reciting the scriptures, performing austerities, asceticism, sacrifices, vows, etc., as I do by [remaining in] the *Satsang*.’ Therefore, it seems to Me that the virtuous deeds of previous births have been accrued due to one’s association with a *Sat-purush*. Even today, the virtuous deeds that are visible in someone are only due to his association with a *Sat-purush*. Even though an association

with a *Sat-purush* has been attained, if someone still cannot understand issues as they truly are, that person should be known as having an extremely dim intellect [1]. [1]

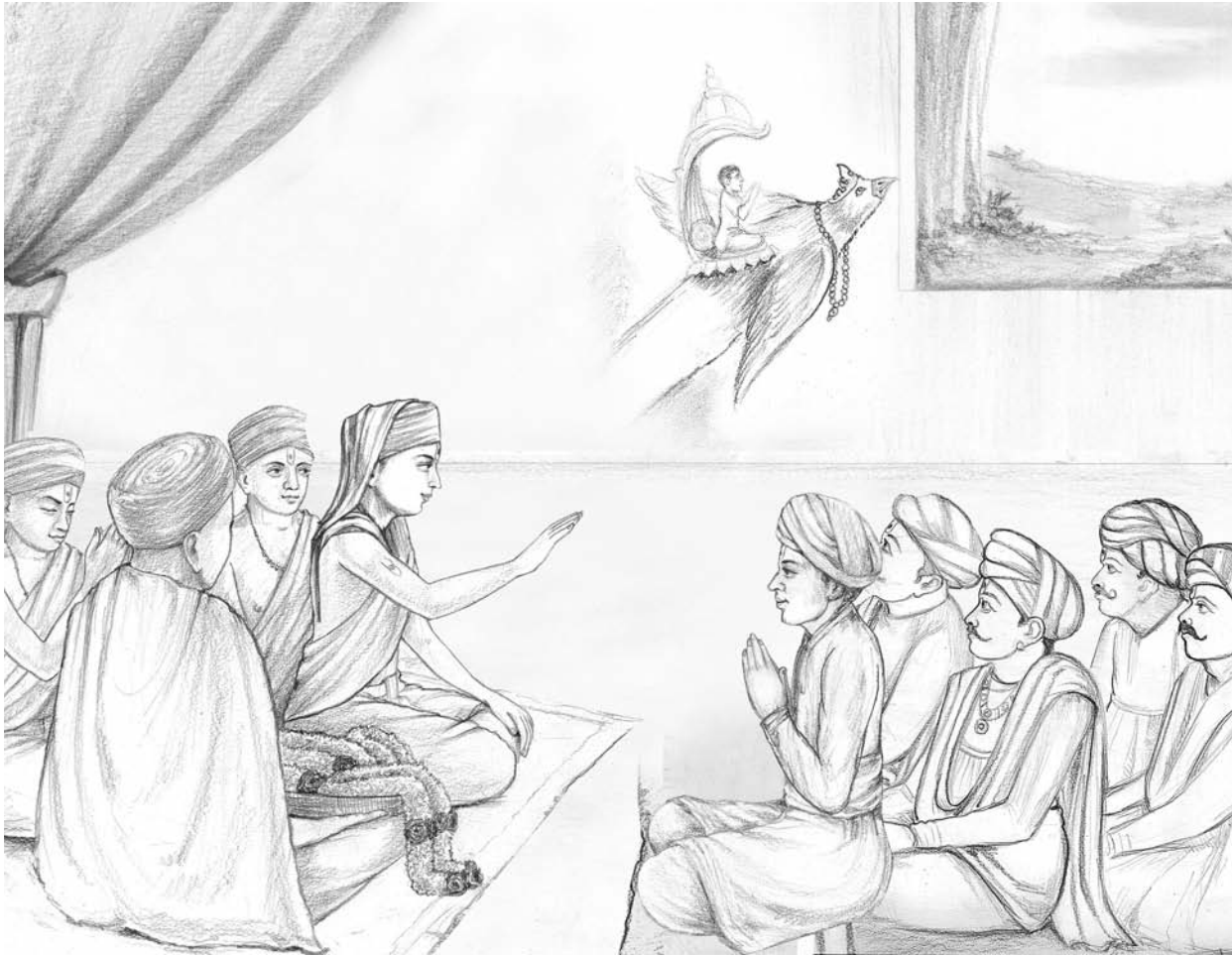
“What is the reason that I say this? It is because I regard the assembly of this *Satsang* to be superior to even the assemblies of Shwet-dweep, Golok, Vaikunth-lok and Badrik-ashram, and I can see that all the disciples are immensely lustrous. I am taking an oath in the name of this assembly of *sants* that there is not even a slight fabrication in what I am saying. I have to take such an oath in this manner, because everyone cannot understand and visualise this extraordinariness. For this reason, I have to take this oath in this way. After attaining this *Satsang*, which is rarely attained by even those such as the deity Brahma, if a soul has an affiliation to other objects and not to God, it is because he does not have as much of a firm faith for the *pratyaksh* God as he does for the *paroksh* deities. It is said in the Shruti that if a soul develops as much of a faith for the *pratyaksh* God, who exists in the form of the guru, as he does for the *paroksh* deities, he attains all of the achievements that are described as being worthy of attainment. When he has attained the association with such a *sant*, everything that he was meant to receive after leaving his body, has already been attained whilst still alive. Whilst in his present body, he has already attained what may be described as the highest status (*param-pad*), or salvation (*moksh*). The narrative that I have just given may seem to be very simple, but in reality it is immensely profound. Someone who behaves in the manner described will comprehend the complexity of this discourse but others will not even understand it. That is how extremely profound it is.” Having said these words, Shreejimaraj said ‘Jay Sachidanand’ and retired to His living quarters [2]. [2]

Gadhada Last Section, Vachanamrut 2 {236}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreejimaraj has said that the propensity that develops when one first joins the *Satsang* always remains thereafter. The *Satsang* does not remain dominant in a person who is not disgusted by thoughts of inappropriate objects. The virtuous deeds of previous births are accrued due to one’s association with a *Sat-purush*. Even through an association with a *Sat-purush*, if someone cannot understand issues as they truly are, he should be known to have an extremely dim intellect [1]. The assembly of this *Satsang* is superior to the assemblies of all the abodes. This *Satsang* is rarely attained by even those such as the deity Brahma. If the firm faith that exists for the *paroksh*, i.e. for the divine form in which the Lord presides in Akshardham, does not exist for this *pratyaksh* human form, i.e. the Lord is not considered to have divine sentiments, this [human] *Murti* and the *Murti* in Akshardham is not understood as being one. That itself is the cause of affection arising for things other than God. If the same kind of faith develops for the *pratyaksh* as one has for the *paroksh*, salvation has already been attained whilst in the present body [2]. These are the two topics.

- Q1** In T.1, it is stated that the propensity that develops when one first joins the *Satsang* remains forever. What is the definition of the *Satsang*?
- Ans** *Sat* means eternal truth, i.e. Lord Shree Swaminarayan, the *Sat-purushs* who enjoy the bliss of His *Murti* and obey His commands, and the religious decrees described by Shreejimaraj. The association with the aforementioned three, as well as with the scriptures, such as the Vachanamrut and Satsangi-jeevan in which Shreejimaraj has stipulated the decrees of those three and detailed their characteristics, is called the *Satsang*.
- Q2** In T.1, it is said that when the propensity is being formed, one's *chitt* becomes confused. In which way does it become confused?
- Ans** When a person associates with sants, he may hear about spiritual knowledge from some sants, listen to narratives about asceticism from others, and the religious decree or devotion from others. In this manner, when he hears about the different aspects, he becomes confused and questions, 'whose narratives are the truth? Which propensity should be formed in order to attain salvation?' Such confusion remains. Then, he becomes affirmed about one of those propensities. Therefore, the doubt that arises before the propensity is formed should be understood as being the confusion.
- Q3** It is said that when a person is overcome by lust, anger, etc., he thinks about his own propensity and consequently, the lust, etc., recedes. What propensity should be understood here?
- Ans** Spiritual knowledge, asceticism, the religious decree, devotion, etc., are the propensities. Of these, if one thinks about the propensity that is dominant within him, the lust, etc., is overcome.
- Q4** In which way should one think about the propensity, i.e. spiritual knowledge, asceticism, etc.?
- Ans** When perversions such as lust, anger or greed arise in someone who has the propensity of spiritual knowledge, he thinks, 'Shreejimaraj is the all-blissful *Murti* and supreme. If I leave Him aside and instead become attached to worldly objects, which are destructible and full of misery, Shreejimaraj will become displeased with me; as a result of which, my salvation will be hindered and I will remain in the cycle of birth and death. I will have to endure such immense misery.' By repenting in this manner, he discards such perversions. When perversions such as lust, anger and greed arise in someone who has the propensity of asceticism, he realises that it is not worth being attached to destructible and insignificant objects. Through such rationale, he discards those perversions. When thoughts about contravening Shreejimaraj's commands arise in someone who has the propensity for the religious decree, he thinks, 'if I act according to those desires, I will have to face the pains of birth and death, being entrapped in a womb, and tortured by Yams (messengers of death).' With such reasoning, he discards the thoughts of contravening Shreejimaraj's commands. When thoughts concerning something other than Shreejimaraj occur in someone who has the propensity of devotion, i.e. affection, he becomes extremely despondent and thinks, 'it is totally inappropriate to leave such a great God aside, and allow volitions about something so insignificant arise within me.' With such thoughts, the perversions about lust, etc., recede.



Disciples maintain their association with the Satsang, i.e. the association with Shreej Maharaj and His Sat-purushs. Consequently, they attain the fruit, in the form of the divine abode of God

Q5 This *Satsang* is said to be the fruit of all spiritual deeds. In which manner should it be understood as being the fruit?

Ans The kind of fruit attained due to all the spiritual means and devotion within this *Satsang* are not attained by any other association. The association of Shreej Maharaj, His *Anadi-muktas* and *Param-ekantik-muktas* has been attained. They bestow the fruit, in the form of absolute salvation (*aatyantik moksh*). It is stated that such fruits are not attained through anyone else.

Q6 In T.2, the assembly of this *Satsang* is said to be superior to even the assemblies of Shwet-dweep, Golok, Vaikunth and Badrik-ashram. Then, it is stated that this *Satsang* is rarely attained by even those such as the Brahma. However, the assembly of Vaikunth is superior to that of Brahma; the assembly of Golok is superior to that; the assembly of Badrik-ashram is superior even to that; and the assembly of Shwet-dweep is superior still. Therefore, this *Satsang* is rare for them all. Hence, it is obvious that it is rarely attained by Brahma, etc., and there is no need to say that it is rarely attained by them. In that case, what is the reason for saying that it is rarely attained by them?

Ans Here, Mul-akshar has been referred to by the name Brahma. This *Satsang* is rarely attained by even Mul-akshar. In that case, it goes without saying that it is rarely attained by his *Muktas*, or the Lord of Shwet-dweep, Vasudev, etc., and their *Muktas*. That is what is being clarified.

- Q7** It is said that if someone develops as much of a faith for the *pratyaksh* God who exists in the form of the guru, as he has for the *paroksh* deities, he attains all of the achievements that are described as being worthy of attainment. Who should be known as the *paroksh* deities and who should be known as the *pratyaksh* God who exists in the form of the guru?
- Ans** Shreej Maharaj, who presides in Akshardham, should be understood as the *paroksh*, and who gives darshan here, as the *pratyaksh*. Shreej Maharaj Himself behaved as the guru of the ascetics and *gruhasths*. He has said, 'I exist as your guru, but actually, I am Hari, i.e. God Himself.' Therefore, He has stated that one should recognise Him as the *pratyaksh* God and develop a determination about Him. In this manner, He is being referred to as God in the form of the guru. However, it does not say that a *Sat-purush*, who is a guru, should be considered to be Hari, i.e. God.
- Q8** It is said that this narrative may seem to be very simple but it is immensely profound. How would it be understood, for it to be considered simple; and how should it be understood, for it to be considered profound?
- Ans** It is said that if one develops as much of a faith for the *pratyaksh* as he does for the *paroksh*, all the achievements are attained. Understanding Shreej Maharaj to be like the *paroksh* incarnations who have previously existed, is the simple level of understanding. However, understanding that the word, *paroksh*, refers to the divine lustrous *Murti* of Shreej Maharaj who presides in Akshardham, and *pratyaksh* refers to Shreej Maharaj who gives darshan here in a human form or idol form, is the profound level of understanding.
- Q9** When Shreej Maharaj was giving darshan in a human form, He was present as the *pratyaksh* God who exists in the form of the guru. However, who should be considered to be the *pratyaksh* God who exists in the form of the guru today?
- Ans** The *Murti* that presides in Akshardham is the same *Murti* that gave darshan in a human form. The very same *Murti* exists as idols (*pratima*). However, the idol, human form and the *Murti* in Akshardham are not different; they are one. Therefore, He, who gives darshan in the idol form, is the *pratyaksh* God. A *Mukta* should be known as a guru, but should not be considered to be Hari, i.e. God.

Rahasyarth Pradeepika Tika 236

Gadhada Last Section, Vachanamrut 3

In Samvat 1883, Ashadh Vad 1 (Thursday 20 July 1826), Swami Shree Sahajanandji Maharaj was presiding at His residential quarters, at the court of Dada Khachar in Gadhada. That day, Harji Thakkar had requested Shreejimaharaj to grace his home, so Shreejimaharaj went there and presided on a *gadi-takiya* placed on a dais, in the vestibule of the east-facing room. Harji Thakkar performed adoration to Shreejimaharaj with sandalwood paste mixed with saffron. In this manner, Shreejimaharaj was facing East and was adorned entirely in white clothing. Garlands of *mogra* flowers were adorned around His neck and flower bracelets were tied around both His arms and wrists. Tassels of the same flowers beautifully decorated His turban (*pagh*). A congregation of a group of *munis* and disciples from various regions had assembled before His lotus face.

- (1) At that time, Shreejimaharaj asked a question to the entire group of *munis*. (1) “Compassion and affection both exist intrinsically within the heart of a disciple of God. Affection has the nature of being like honey; it sticks everywhere. Compassion has the nature of feeling pity for anything. Since compassion developed within Bharatji towards a young deer, he had to be born again from the womb of a deer (Shreemad-Bhagwat Section 5 Chapter 8). Furthermore, a compassionate person will undoubtedly develop affection towards whatever he has compassion for. The only two means of eradicating that compassion and affection is having knowledge about the soul (*aatma-gnan*), and asceticism (*vairagya*). That knowledge about the soul is such that nothing else can penetrate it. The nature of asceticism is such that it leads to the understanding that everything that has a name and form is perishable. Therefore, by those two means, i.e. knowledge about the soul and asceticism, compassion and affection are destroyed. They also lead to the demise of all the anxieties of the *sthoor*, *sookshma* and *karan* bodies and the other influences. Then, only the predominance of Brahm [God] remains. Subsequently, within that disciple, does compassion and affection exist towards God and the disciple of God or not? That is the question.” Muktanand Swami, Shuk Muni, Nityanand Swami and the other *paramhansas* tried to answer the question according to their understanding, but an appropriate answer to Shreejimaharaj’s question was not attained. So then, Shreejimaharaj said, “Here, I shall answer that question. The answer is that because of spiritual knowledge and asceticism, the soul (*chaitanya*) becomes separated from all the material anxieties, i.e. the three types of body, three states [of the body], and three attributes [of Maya]. It then becomes independent; not even a slight influence of the material anxieties remain. It is like the flame of a lamp. Due to the interaction of three objects, i.e. the container, oil and wick, the flame can be seen and recognised. When these three stop interacting with each other, the flame is no longer visible by anyone and cannot be recognised. It is only when they connect with each other that the flame can be seen and recognised. Similarly, one becomes free from all material anxieties due to spiritual

knowledge and asceticism. Then, a predominance of Brahm [God] exists within such a soul. Such a state is beyond comprehension and description; it cannot be perceived by any of the *indriyas*. At that time, if he has attained spiritual knowledge about God and has appropriately understood His greatness and His disciples' greatness through a pure association, he becomes freed from any attachment with any material anxieties. His soul becomes *Brahm-roop*. Still, compassion and affection towards God and His disciples always remain within him. In the example of the flame, when an association of the components no longer exists, the flame remains in the air but is not perceivable by any of the *indriyas*. However, the fragrant or foul smell of the fire still lingers in the air. Actually, air is more unattached than fire, but still, it is affected by fragrant or foul smells. In the same manner, due to spiritual knowledge and asceticism, the soul becomes free from any attachment to material anxieties, but still, the influence of the *Satsang* that has been instilled into it does not recede. That soul becomes *Brahm-roop* but still, just like Narad, Sanak, etc., and Shukji, he has immense compassion and affection towards God and His disciples. This is explained in the verse:

परिनिष्ठितोऽपि नैर्गुण्ये ह्युत्तमश्लोकलीलया । गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥

Oh King Parikshit! Even though I (Shukdevji) am perfectly settled in the nirgun state, by reading the Shreemad Bhagwat, I have become attracted by the divine episodes of God.

Shreemad-Bhagwat Second Section Chapter 1 Verse 9

। नित्यं विष्णुजनः प्रियः ॥

The honourable Badarani, son of Vyas, remains affectionately attached to the disciples of Vishnu, but he became attracted by the virtues of God and subsequently, constantly studied the Shreemad-Bhagwad.

Shreemad-Bhagwat First Section Chapter 7 Verse 11

॥ आत्मारामाश्च मुनयो ॥

Despite being intrinsically associated with the soul, and despite overcoming all the worldly anxieties, the munis perform selfless devotion to God because it is God who possesses divine qualities.

Shreemad-Bhagwat First Section Chapter 7 Verse 10

॥ प्रायेण मुनयो राजन् ॥

Even though the munis are beyond the rules of moral conduct and have attained the nirgun state, they remain engrossed in praising God.

Shreemad-Bhagwat Second Section Chapter 1 Verse 7

“And in the Bhagwad-Gita, it is said:

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

A person who has become Brahm-roop remains joyful; he neither laments nor wishes for anything. He considers all beings to be equal and attains supreme devotion towards me [God].

Bhagwad-Gita Chapter 12 Verse 54

“Hence, it has been advocated in many verses that through spiritual knowledge and asceticism, the disciples of God may have discarded all material anxieties and become *Brahm-roop*, but still, they possess compassion and affection towards God and the disciples of God [1].

[1]

“Conversely, someone who is not a disciple of God may have eliminated material anxieties only through knowledge about the soul (*aatma-gnan*) and asceticism, and become independent; but because during his period of endeavouring (*sadhan-dasha*) he has been coerced by the adverse influences of an evil association, he possesses only knowledge about the soul, and does not have *upasana* towards God. Consequently, he does not have compassion and affection for God and His disciples. In the same way that wind and fire is tainted by foul odours, such a person is affected by the influences of an evil association; these are not eliminated by any means. It is like Ashwathama, who had become Brahm-roop, but because he had been influenced by an evil association, he did not have compassion and affection for Lord Shree Krishna and the disciples of that God, i.e. the Pandavs. The influence of an evil association is not eliminated from a person who has only knowledge about the soul, even though he has become Brahm-roop; such a person cannot have compassion and affection for God, or for the disciples of God. Therefore, even though the material anxieties have been eliminated from a disciple of God, the immense compassion and affection towards God and His disciples continues to increase. In no way does the compassion and affection decrease; they always remain.” After saying these words, Shreejimaraj said ‘Jay Sachidanand’ and returned to His residential quarters [2].

[2]

Gadhada Last Section, Vachanamrut 3 {237}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreejimaraj has stated that if, during the period of endeavouring, one gains spiritual knowledge by associating with a *Sat-purush* who has *upasana* for God and appropriately understands God’s greatness and that of His disciples, that individual’s association with material anxieties ceases and the disciple becomes *Brahm-roop*. Compassion and affection towards God and His disciples constantly remains within that person [1]. Someone who is not God’s disciple may have eliminated material anxieties only

through knowledge about the soul and asceticism, and he may have become independent, but during his period of endeavouring, he associated with someone who did not have *upasana* for God and possessed only knowledge about the soul. The influence of such an evil association has affected that person, as a result of which, compassion and affection towards God and His disciples does not exist [2]. These are the two topics.

Q1 In T.2, it is stated that Ashwathama became *Brahm-roop*. In which manner was he *Brahm-roop*?

Ans By certain means, he had made his destructible body invincible. He had made his body ageless. That is the extent to which he had become *Brahm-roop*. However, he had not believed himself to be a soul that is separate from the body.

Rahasyarth Pradeepika Tika 237



Gadhada Last Section, Vachanamrut 4

In Samvat 1883, Shravan Sud 3 (Sunday 6 August 1826), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya* placed in the vestibule of the first floor apartments of His living quarters, at the court of Dada Khachar in Gadhada. He was facing North and was adorned entirely in white clothing. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “A disciple of God may possess spiritual knowledge (*gnan*) and asceticism (*vairagya*), and by the strength of his thinking, he may have discarded affection for material objects that could allure him. However, whilst that disciple has not attained a *nirvikalp* trance (*samadhi*), *badhit-anu-vrutti* persists in him. Due to this, he doubts, ‘is it possible that affection for my mother, father, wife, children, wealth, relatives, body, and home remains within me?’ He remains afraid due to this doubt. It is like a brave man who has killed all his enemies. Even though the enemies are dead, he sometimes becomes fearful of them. If he visualises them in dreams, he becomes frightened by them. Similarly, a knowledgeable disciple may have falsified the objects from his *antah-karans* and eliminated any kind of affection for them, but still, due to his *badhit-anu-vrutti*, the fear of remaining bound to those material objects remains within his *antah-karans*. Or sometimes, he remembers his wealth, wife or other objects, and he becomes afraid and thinks, ‘will they cause a hindrance to me?’ The recollection of objects that have been falsified from the *antah-karans* is called *badhit-anu-vrutti*. That *badhit-anu-vrutti* is eliminated when a *nirvikalp* trance is attained. The person then becomes totally oblivious about eating and drinking, day and night, and pleasures and pains. However, when he emerges from the *nirvikalp* trance and enters a *savikalp* trance, the *badhit-anu-vrutti* does persist. Due to the influence of *badhit-anu-vrutti*, when a disciple has a fever, or during his final moments, he may sometimes recall other objects, but not God. At such times, he may utter irreverent words, or exclaim, ‘Oh father! Oh mother!’ Hearing this, a person who has no understanding of the mystery of *badhit-anu-vrutti* may perceive faults about that disciple and question, ‘he was said to be a disciple of God, so why is he speaking in such a manner during his final moments?’ Such faults are perceived because the mystery of *badhit-anu-vrutti* has not been understood. Within the world, there are many sinful people who die when they are fully conscious. Furthermore, a soldier or Rajpoot may be injured and die whilst being fully conscious. Does it mean that because the averse individual was conscious during his final moments he is meant to attain salvation? No, he is destined only for hell (*narak*). Therefore, irrespective of whether a disciple of God departs from his body whilst chanting the name of God, or due to the influence of *badhit-anu-vrutti*, he becomes unconscious and dies, he undoubtedly attains the lotus feet of God [1].”

[1]

On the same day, at the time of dusk, Shreejimaraj was presiding in the vestibule of the first floor apartments of His living quarters. He was adorned entirely in white clothing. A congregation of *sadhus* and disciples from various regions had assembled before His lotus face.

- (2) Shreejimaraj then asked the senior *paramhansas* a question. (2) “The soul resides within this body. Describe how it resides in one location and how it pervades throughout the entire body?” They all tried to answer according to their understanding, but Shreejimaraj’s question was not appropriately answered. So Shreejimaraj said, “Within the body, semen is the product that is transformed from food, etc. Similarly, within the heart, there is a disc of flesh, which is produced from the transformation of the five basic elements (*panch-bhut*). The soul resides within this. Just as fire engulfs a burning torch made of rags soaked with oil, the soul adheres to the disc of flesh. Also, just as fire pervades throughout an iron nail, the soul specifically pervades throughout the disc of flesh and in a general sense, it is spread throughout the entire body. Therefore, wherever pain is experienced in the body, it is actually the soul that experiences the pain. For this reason, the soul cannot be said to be independent of the body’s pleasures and pains. Someone may doubt, ‘the soul is lustrous, but the disc of flesh and the body are not. So how can it be said that they are associated with each other?’ The answer is that without the interaction of the oil, container and wick, the flame of fire cannot remain independently in the air. Similarly, the soul cannot remain alone, without the disc of flesh that is produced from the transformation of the five basic elements. The flame is separate from the container, oil and wick. By breaking the container, the flame is not destroyed. Similarly, the soul pervades throughout the disc of flesh and the body, but when the body dies, the soul does not die. Although it experiences pleasures and pains with the body, it does not have the nature of being destructible like the body. In this manner, the soul is indestructible and lustrous, and pervades throughout the entire body. Also, a lamp may be placed in one location of a temple. The lustre of the flame remains predominately associated with the wick but also, it radiates throughout the entire building. Similarly, the soul pervades predominately in the disc of flesh that is produced from the five basic elements, and in a general sense, pervades throughout the entire body. This is the manner by which the soul resides within this body. The Lord resides within that soul as the witness [2].”

[2]

Gadhada Last Section, Vachanamrut 4 {238}

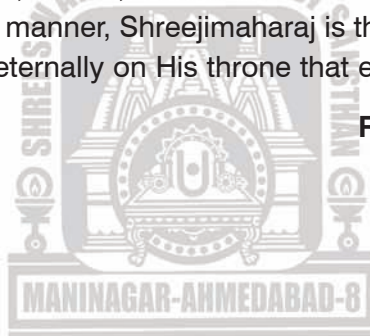
Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut of which, the first is a merciful statement. In this, Shreejimaraj has stated that recollecting objects that have been falsified from the *antah-karans*, is called *badhit-anu-vrutti*. This is eliminated when a *nirvikalp* trance is attained and one becomes totally oblivious about everything. However, when one emerges from the *nirvikalp* trance and enters a *savikalp* trance, the *badhit-anu-vrutti* persists, at which point, those other objects are recalled. Seeing this, a person who has no understanding about the mystery of *badhit-anu-vrutti* perceives faults [in the aforementioned disciple]. A sinful person may die whilst being fully conscious, but still, he attains hell. Whereas, due to an influence of *badhit-anu-vrutti*,

a disciple of God may depart from the body whilst unconscious, but still, that individual undoubtedly attains the Lord [1]. In the second question, Shreejimaraj has stated that the soul specifically pervades and resides within the disc of flesh, and in a general sense, pervades throughout the entire body. Due to its association with the body, the soul experiences pleasures and pains. The body may die, but the soul does not die; it is indestructible and lustrous. God remains within that soul as the witness [2]. These are the two topics.

Q1 In Q.2, Shreejimaraj has stated that He remains as the witness within the soul. Only a *sakar* entity can be called a witness, but in the Rahasyarth of GFS.45 Q&A.2, it is said that through His lustre, God resides within all entities. How should this be understood?

Ans It should not be understood that Shreejimaraj can be called the witness only if He pervades in a *sakar* form and not if He pervades through His lustre. He should be recognised as the witness irrespective of whether He pervades with a *sakar* form or if He pervades through His lustre. The soul pervades throughout the body even though it is *nirakar*, but still, in J.3 Q.2 T.3, it is said to be the witness. Also, Brahm has been described as the witness in GMS.20 T.1. Therefore, whoever pervades and observes is called the witness. Hence, through His lustre, Shreejimaraj pervades through all, i.e. the soul, Ishwar, Brahm and Akshar. He remains *murtiman* amongst the *Param-ekantik-muktas*. In this manner, Shreejimaraj is the witness of all the entities and is eternally *murtiman*. He presides eternally on His throne that exists as Akshardham.



Rahasyarth Pradeepika Tika 238

Gadhada Last Section, Vachanamrut 5

In Samvat 1883, Bhadarva Sud 11 (Tuesday 12 September 1826), Shreejimaraj was presiding on a *gadi-takiya* in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. Garlands of *mogra* flowers were adorned around His neck. Tassels of *mogra* flowers were draped from His turban (*pagh*), and bracelets of *mogra* flowers were adorned around His wrists. A congregation of a group of *munis* and disciples from different regions had assembled before His lotus face.

At that time, Shreejimaraj commanded, “Ask some questions.” So then, Muktanand Swami asked,

- (1) (1) “Oh Maharaj! What kind of devotion of God is such that no manner of hindrance arises? What kind of devotion is such that certain hindrances do arise?” Shreejimaraj replied, “In the Third Section, in the Kapil Gita section, Mother Devhuti has said to Kapildevji:

यन्नामधेयश्रवणानुकीर्तनात् यत्प्रह्वणाद्यत्स्मरणादपि क्वचित् ।

श्वादेऽपि सद्यः सवनाय कल्पते कथं पुनस्ते भगवन्नु दर्शनात् ॥

Even the lowest of people become pure by listening to and chanting the name of God, or by bowing down to Him, or remembering Him. What then can be said about the darshan of God?

Shreemad-Bhagwat Third Section Chapter 33 Verse 6

अहो बत श्रपचोऽतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।

तेपुस्तपस्ते जुहुवुः सस्त्रुरार्या ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥

Oh Lord! It is an immense wonder that even the lowest of people becomes highly respectable if he chants the name of God. By this, he has performed all the austerities and sacrifices; he has bathed in all the holy waters; and has studied all the Vedas.

He is indeed a noble and cultured person.

Shreemad-Bhagwat Third Section Chapter 33 Verse 7

“The greatness of God is narrated in the above two verses. Kapilji has also described his own greatness to his mother Devhuti:

मद्भयाद् वाति वातोऽयं सूर्यस्तपतिमद्भयात् । वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ॥

Due to their fear of me, the wind blows, the Sun shines, the rains fall, fire burns and death is inflicted on living beings.

Shreemad-Bhagwat Third Section Chapter 25 Verse 42

“If one’s devotion towards God is accompanied with such knowledge about His greatness in this manner, no kind of hindrance arises. However, without an appreciation of His greatness, if someone considers God to be ordinary and performs devotion to Him, hindrances do arise [1].”

[1]

- (2) Then again, Muktanand Swami asked, (2) “What is the means for such devotion, together with knowledge of God’s greatness, to arise?” Shreej Maharaj replied, “By serving and associating with a *Mota-purush* (*Sat-purush*), such as Shuk and Sanak, devotion, together with knowledge of the greatness of God, arises within the heart of an individual [2].” [2]
- (3) Shuk Muni then asked, (3) “One disciple of God is such that his determination about God is firm and perversions such as lust (*kaam*), anger (*krodh*), greed (*lobh*), infatuation (*moh*), never arise within his heart. Another disciple is such that he also has a firm determination about God, but the perversions such as lust, anger, greed and infatuation do inflict his heart. When these two types of disciple leave their bodies, do they enjoy the same kind of bliss in the abode of God, or do they attain different kinds of bliss?” Shreej Maharaj replied, “The disciple of God who has a firm determination about God, and within whom the perversions such as lust, anger and greed do not arise, may be a staunch ascetic (*tyagi*), have firm asceticism (*vairagya*) and have a sincere conviction about the soul (*aatma-nishta*). However, if he has any kind of wish for anything other than the *Murti* of the *pratyaksh* Lord Shree Krishna, he attains a lower category of bliss [3].” [3]

“The other kind of disciple also has a firm determination about God, but the perversions such as lust, anger, greed and infatuation arise within his heart, as a consequence of which, he experiences deep repulsion within his heart. Except for the *Murti* of the *pratyaksh* Shree Krishna, he does not wish to attain any other object. Even if his conviction about the soul and asceticism are limited, when he leaves his body, he attains immense bliss within the afterlife. The disciple described first seems to be an ascetic and is perceived to be devoid of desires. However, except for the *Murti* of God, he has a wish within his heart to attain things such as a realisation about the soul. He is therefore known as a being desirous disciple. Within the abodes, he certainly experiences a lower category of bliss. Conversely, the other kind of disciple superficially seems to be desirous, but in his heart, he does not wish for anything other than the *Murti* of God. Furthermore, if he has volitions about experiencing the pleasures of anything other than the *Murti* of God, he experiences profound repulsion in his mind. For that reason, he is regarded as being a disciple who is devoid of desires. When he leaves his body, he attains immense bliss and becomes an attendant of God; he develops intense affection for the *Murti* of Lord Shree Krishna [4].” [4]

Gadhada Last Section, Vachanamrut 5 {239}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreej Maharaj has stated that if someone has devotion for Him, which is accompanied with knowledge about His greatness, no kind of hindrance arises. However, if someone considers Him to be ordinary and performs

devotion, hindrances do arise [1]. In the second question, by serving and associating with God's *Mota-sants* (*Mota-purushs*), such devotion develops [2]. In the third question, Shreej Maharaj has stated that someone may have a firm determination about God, and the perversions such as lust, may not arise within him. Furthermore, that individual may be a staunch ascetic, have firm asceticism and have a firm conviction about the soul. However, if he wishes for anything other than the *Murti* of the *pratyaksh* Lord Shree Krishna, i.e. Shreej Maharaj, such as attaining a realisation about the soul, that person attains a lower category of bliss [3]. Perversions such as lust may arise within an individual. If deep repulsion arises about these in that person, and he does not wish for anything other than the *pratyaksh* Shree Krishna, i.e. Shreej Maharaj, when he leaves his body and goes to His abode, he attains immensely great bliss [4]. These are the four topics.

Q1 Here, in this Vachanamrut, in Q.2, it is stated that by serving and associating with a *Mota-purush*, such as Shuk and Sanak, devotion for God, together with knowledge of His greatness, is attained. By serving and associating with Shuk, Sanak, etc., how can devotion to Shreej Maharaj, together with knowledge of His greatness, arise, since they are disciples of the *paroksh* [incarnations]? How should this be understood?

Ans Amongst the disciples of the *paroksh* incarnations, Shuk, Sanak, etc., were great disciples. By serving and associating with them, devotion to the *paroksh* incarnations and knowledge of their greatness arises. In the same manner, by serving and associating with the eminent *Muktas* of Shreej Maharaj, such as Gopalanand Swami, devotion to Shreej Maharaj, together with knowledge of His greatness, arises. This is stated in GFS.29 Q.1, where Shreej Maharaj has said to Shree Gopalanand Swami, "By associating with *sants* like you, the strength of devotion towards Me flourishes greatly." Therefore today, such devotion, without any kind of hindrance, is attained by associating with the *Mota-sants* of Shreej Maharaj.

Q2 In Q.3 T.4, it is said that perversions such as lust, anger, greed and infatuation occur but still, when that person leaves his body, he attains immensely great bliss in Akshardham. However, in Am.3 Q.1, it is stated that if one contemplates about the sensations within the mind, that person faces the cycle of birth and death. How should this be understood?

Ans In Am.3, it means that if a person contemplates about the sensations, but no manner of remorse occurs, he faces the cycle of birth and death. Whereas here in this Vachanamrut, it is said that someone who struggles, and within whom repulsion arises, attains Akshardham. In GFS.70 Q.3, Shreej Maharaj has said that He assists such a disciple.

Rahasyarth Pradeepika Tika 239

Gadhada Last Section, Vachanamrut 6

In Samvat 1883, Bhadarva Vad 5 (Thursday 21 September 1826), Swami Shree Sahajanandji Maharaj was presiding in His own living quarters, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, with His merciful gaze, Shreejimaraj looked at all the disciples and said, (1) “Consider a disciple of God who performs the nine-fold devotion, such as giving sermons (*katha*), singing devotional songs (*kirtans*) and listening to discourses (*shravan*). If he has jealousy (*irsha*) towards another disciple of God, then, God does not become immensely pleased by that devotion. If one discards all jealousy and performs devotion only for his own salvation, and not to show others, God becomes pleased with that devotion. Therefore, anyone who wants to please God should not perform devotion in order to show others or because of jealousy towards someone else; he should do so only for his own salvation [1]. [1]

“Furthermore, whilst performing such devotion, if some fault is committed, one must not blame someone else. It is the nature of every soul that when he is at fault, he will say, ‘Someone else made me blunder and consequently the fault arose in me; but actually, I am not to blame.’ However, the person who says this is a complete fool. Someone else may say, ‘Go and fall into the well’; will he jump in if somebody asks him to do so? The blame indeed lies with the person who performs the inappropriate deed, but he attributes the fault to someone else. Similarly, attributing one’s fault to the *indriyas* and *antah-karans* is also the result of a soul’s foolishness. The soul and mind are close friends of one another. Just as there is a friendship between milk and water, there exists an alliance between the soul and the mind. When milk and water are mixed and heated on a fire, the water forms a layer below the milk; the water sings but does not allow the milk to sing. Conversely, the milk overflows and extinguishes the fire in order to save the water. In that manner, a friendship exists between the two. There is a similar alliance between the soul and the mind, as a result of which, thoughts about something that the soul does not like, never continue in the mind. It is only when the soul likes something that the mind attempts to coerce it. When a soul is meditating on God, the mind suggests that he should also meditate on the form of a particular female disciple. It coerces him to contemplate about the woman’s entire body and in this manner, leads to inappropriate feelings developing towards her, just as they occur about other women. However, if the soul is extremely pure, he does not acknowledge the persuasions of the mind. Instead, he is profoundly disgusted. Then, the mind never allows such volitions to arise again. If his soul is malicious and sinful, he accepts what the mind is telling him; the mind continues to generate despicable volitions and leads him to fall from the path of salvation. For that reason, a person who sincerely seeks salvation should have immense detest for his own mind, or for another person if he talks about irreligion, which may lead him to fall from the path of salvation. Then, his own mind, or the other person, does not

come to talk about such issues to him. The mind is indeed a friend of the soul; it never creates thoughts that the soul does not like. Therefore, when inappropriate thoughts do develop within the mind, the soul becomes extremely angry with the mind, as a result of which, such volitions never again arise within the mind. However, when inappropriate thoughts continue to arise within the mind again and again, one should certainly attribute blame on the soul as well, but not conclude that the mind alone is at fault. When a person performs devotion to God with such an understanding, the evil associations of an averse individual, or even of his own mind, cannot affect him, not even slightly. He continues to worship God without any kind of hindrance [2].”

[2]

Gadhada Last Section, Vachanamrut 6 {240}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that He becomes pleased if a person performs devotion to Him without any kind of jealousy, for the sole purpose of attaining his own salvation [1]. Whilst performing devotion to God, if some fault is committed, that fault should be attributed to oneself; attributing the fault to the *indriyas* and *antah-karans* is the foolishness of the soul. If thoughts are formed within the mind that the soul does not like, the soul does not accept them if it is pure. However, if the soul is malicious and sinful, it will accept the thoughts, resulting in the mind causing it to fall from the path of salvation. Therefore, the fault should be attributed to the soul as well; the mind alone should not be considered to be at fault. If one understands this, evil associations cannot affect a person and he can worship God without any hindrance [2]. These are the two topics.

Rahasyarth Pradeepika Tika 240

Gadhada Last Section, Vachanamrut 7

In Samvat 1883, Bhadarva Vad 6 (Friday 22 September 1826), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya* at His own living chambers, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and garlands of *mogra* flowers were adorned around His neck. Tassels of *mogra* flowers were draped from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaharaj said to all the disciples, (1) “I am stating the principle that is foremost within Me. For the person who wishes for his own salvation, there is nothing more blissful than God or the *sadhus* of God. Therefore, just as a person identifies with his body, he must identify in the same way with God and His *sants*, and should have a strong allegiance to the disciples of God. Whilst maintaining this allegiance, one’s repute may increase or decrease; one may receive praise or insult; one’s body may survive or die, but still, the allegiance to God and His disciples should never cease, nor should one allow any kind of aversion to develop towards them. A person should not have as much affection for his own body or relatives as he has for the disciples of God. A disciple who behaves in this manner cannot be defeated by even the strongest of enemies, such as lust (*kaam*) and anger (*krodh*) [1].

[1]

“The God whose abode is Brahm-pur eternally presides as a *sakar Murti*. His disciples also reside in that abode in a *murtiman* form, in His service. Someone who has firmly taken the patronage of the *pratyaksh* God should not have a fear in his mind that, ‘if I die, will I become a ghost or apparition? Or will I have to be content with attaining Indra-lok or Brahm-lok?’ Such doubts should not arise because such a disciple of God attains only the abode of God; God does not allow him to remain anywhere in-between [2].

[2]

“Such a disciple should keep his mind firmly attached to the lotus feet of the Lord. If a nail made of invincible adamantium (*vajra*) is embedded into a ground of adamantium, there is no way that the nail can be removed. Similarly, one should keep the mind firmly attached to the lotus feet of God. In this manner, if a person keeps his mind at the lotus feet of God, he does not have to die in order to go to the abode of God; whilst in his present body, he has already attained the abode of God.” After giving this narration, Shreejimaharaj said ‘Jay Sachidanand’ and dismissed the entire assembly [3].

[3]

Gadhada Last Section, Vachanamrut 7 {241}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that anyone who wishes to attain salvation should realise that there is nothing more blissful than God and His *sants*. He should identify with God's *sants*; have an allegiance to His disciples; not allow any kind of aversion to arise towards them; and not have the kind of affection that he has for them, for anyone else. Then, even the immensely strong enemies, such as lust, cannot defeat that individual [1]. God eternally presides as a *sakar Murti* in Brahm-pur, i.e. His Akshardham. His disciples are also *murtiman* in His abode and are offering services to Him. Recognising the Lord to be *pratyaksh*, a person who has taken His patronage, attains His abode [2]. A disciple who keeps his mind at God's lotus feet, i.e. firmly focuses his mind on God's *Murti*, has already attained God's abode whilst still in his body [3]. These are the three topics.

Q1 In T.1, it is stated that just as a person identifies with his own body, he must identify in the same way with God and His *sants*. What is meant by identifying?

Ans A person becomes pained by the pain of the body and joyous by the joys of the body. One should have the same sentiments for Shreej Maharaj and *Muktas*. This refers identifying in an external manner. Just as the soul remains within the entire body and experiences the joys and pains, one should remain within the complete *Murti* of Shreej Maharaj i.e. from tip to toe, and experience the bliss of Shreej Maharaj. This refers to identifying in an internal manner. Believing oneself to be united with the *Sat-purush*, who has the realisation of Shreej Maharaj, and considering, 'that *sant* is me', refers to identifying with the *sant*.

Q2 Shreej Maharaj has stated that one should develop an allegiance to Him and His disciples. When someone is harassing a disciple, one can stop that person. That is referred to as having an allegiance to that disciple. Furthermore, when Shreej Maharaj was presiding in a human form, one was able to have allegiance to Him. However, how can one have allegiance to Him at the present time?

Ans If someone speaks inappropriately about Shreej Maharaj, one should not remain silent and listen to the insults, but should retort using piercing words. If that person is more powerful than oneself and it is not possible to answer back, one should leave that place. Shreej Maharaj has created temples and installed His *Murtis* within them. If someone is causing damage to those temples, or misappropriating the income meant for the upkeep of the temple, one should protect the temple with the body, mind and wealth. This is referred to as having an allegiance to Shreej Maharaj.

Rahasyarth Pradeepika Tika 241

Gadhada Last Section, Vachanamrut 8

In Samvat 1883, Bhadarva Vad 9 (Monday 25 September 1826), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya*, which had been placed in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and garlands of *mogra* flowers were adorned around His neck. Tassels of *mogra* flowers were also adorned in His turban (*pagh*). A congregation of *munis* and disciples from all the different regions had assembled before His lotus face.

- (1) Shreejimaraj asked the group of *munis*, (1) “What are the means by which a disciple of God remains constantly contented?” Then, the senior, eminent *sadhus* answered in accordance with their understanding. Shreejimaraj said, “The answer is as follows. Consider a disciple of God who possesses firstly, firm asceticism (*vairagya*), and secondly, remains immensely adherent to his own religious decree (*swa-dharma*); has controlled all his *indriyas* through those two means and made them acquiescent to him; has profound affection for God and His disciples; has sentiments of immense amity towards God and His disciples; never becomes apathetic towards God or His disciples; and remains pleased about being in the company of God and His disciples, but does not like to keep the company of an averse soul. A disciple of God who has such characteristics inherent within him remains constantly contented, both in this world and in the realms thereafter. However, a person who has not controlled and kept his own *indriyas* acquiescent to him through asceticism and remaining adherent to his own religious decree, may stay with God and His disciples but still, he remains miserable. Why is this? Someone who has not controlled his own *indriyas* does not experience contentment anywhere. Even when performing the devotion of God, his *indriyas* may become lured towards the sensations, as result of which, that disciple of God experiences immense misery within his heart. Therefore, someone who gains control of his *indriyas*, and makes them acquiescent to him, remains constantly contented. Only someone who has controlled his *indriyas* and made them acquiescent to him should be considered to have asceticism and be adherent to the religious decree. However, a person who has not made his *indriyas* acquiescent to him should not be considered to have asceticism or be adherent to the religious decree. The person with asceticism and adherence to the religious decree would have control over all his *indriyas* and would remain constantly contented [1].” [1]
- (2) Muktanand Swami then asked, (2) “Oh Maharaj! For a disciple of God, what is the immensely big obstacle that exists in his devotion of God?” Shreejimaraj replied, “For a disciple of God, the big obstacle that exists is that he is unable to recognise the flaws that exist within himself; his mind becomes separated from God and His disciples, and indifference develops towards them. This is the immensely big hurdle for a disciple [2].” [2]

Gadhada Last Section, Vachanamrut 8 {242}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that through asceticism and remaining adherent to his own religious decree, someone who has controlled all the *indriyas* and made them acquiescent to him; has affection and the sentiments of amity towards God and His disciples; and who remains pleased only by being in the company of the disciples of God, but does not like the company of averse people, remains constantly contented, both in this world and in the next. However, someone who has not made the *indriyas* acquiescent, remains miserable [1]. In the second question, a big obstacle exists in the devotion of someone who is unable to recognise the flaws that exist within himself; whose mind becomes separated from God and His disciples, i.e. affection for God and His disciples does not exist; and indifference develops towards them, i.e. he does not consider God's disciples to be the granters of salvation and therefore, does not revere them [2]. These are the two topics.

Rahasyarth Pradeepika Tika 242



Gadhada Last Section, Vachanamrut 9

In Samvat 1883, Aso Sud 11 (Wednesday 11 October 1826), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. He was adorned with flower garlands and bracelets, and tassels of flowers were draped from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face. Shreejimaraj said to all the disciples, “I am going to tell all you men and women about the status of My senior, eminent *paramhansas*. After hearing this, you should all describe the manner in which each of you behave and also reveal the status that you have achieved.”

- (1) Having said these words, Shreejimaraj continued, (1) “Within My group of *munis*, the senior, eminent *sants* maintain a kind of awareness within their heart. That awareness is a door to the abode of God. All the *sants* are standing at this door. This is similar to a guard who stands at the entrance of a royal palace and does not allow thieves or unscrupulous people to reach the king. The guard has the courage within him that if anyone came to harass the king, he would rip that person apart, but there was no way that he would allow that person to reach the king. With such courage, he remains standing, armed with shields and swords. In the same manner, all these *sants* remain standing at the door to God’s abode, which exists in the form of awareness, and perform the *darshan* of God who exists within that awareness, i.e. Akshardham. They do not allow worldly objects, such as women or wealth, to enter their heart and co-exist with God. If any worldly object forcibly tried to enter their heart, they would destroy it, but would never allow it to enter their heart, where they have installed God. Like the brave guard, they remain constantly vigilant about this. They do not move from their position, even if faced with the numerous types of obstacles, such as regression, progression, happiness, misery, praise or insult. Someone may raise a doubt, ‘if they do not move from that position, how do they perform bodily functions, such as eating and drinking?’ I shall explain this with an example. When a woman goes to a well to fetch water, she remains conscious of the edge of the well where she has placed her foot, so that she does not fall into the well. With another part of her inclination (*vrutti*), she remains conscious about drawing water from the well. Another example is that of a man who rides a horse. He remains conscious that his feet that are in the horse’s stirrups, and also remains conscious about the horse’s reins that he holds in his hands. Furthermore, whilst riding, he also remains conscious about the trees, ditches and rocks that come in his way. Similarly, all these *sadhus* maintain vigilance within their heart. They remain in the service of God and also perform bodily functions, but do not waver from their status.” In this way, Shreejimaraj revealed the status of the senior, eminent *sants*, and then said, “You too must all maintain a vigilance in your heart and constantly remain in the service of God. You must not allow other objects to be dearer to you than God. You must remain very cautious about this. If a king’s guard did not remain vigilant about protecting the king, and a thief or unscrupulous person managed

to reach the king, the services performed by that guard would become futile. Similarly, if a disciple develops affection for objects other than God, and within the awareness in his heart where God exists, other objects such as wealth and women enter, the devotion of that individual becomes false. Therefore, someone who wishes to keep his devotion free from all obstacles and reach the lotus feet of the Lord, should maintain vigilance at the door of the abode of God, which exists in the form of his awareness. He must not allow any object, other than God to enter.” Shreej Maharaj narrated these instructive words to all His disciples [1]. [1]

Gadhada Last Section, Vachanamrut 9 {243}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that His *Ekantik sants* have *antar-drashti* and possess the four spiritual means, i.e. religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*). Within their heart, they remain at the door of God’s abode that exists in the form of awareness. They perform *darshan* to God, who exists within that awareness, i.e. Akshardham. They do not allow other worldly objects to enter and reside with God. In this manner, through *antar-vrutti* (*antar-drashti*), they perform this service to God, whilst also carrying out bodily functions. Furthermore, they do not waver from their status. This is the manner in which everyone should behave [1]. This is the one topic.

Q1 It is said that the door to the abode exists in the form of awareness; inside the door is Akshardham. Furthermore, the senior, eminent *sants* perform the *darshan* of God within Akshardham and also remain standing at the door. What should be understood as the door and Akshardham? How would the *sants* remain in both places?

Ans The *sants* who possess *antar-drashti* consider themselves to be the abode and perform the *darshan* of Shreej Maharaj in Akshardham. Keeping their vision focussed towards their own heart, they maintain awareness in the form of knowledge of the soul and God (Param-aatma), as well as the religious decree, spiritual knowledge, asceticism and devotion. They do not allow thoughts about lust, anger, etc., or women, wealth or any other objects, to arise within their heart. Therefore, awareness in the form of spiritual knowledge should be understood as the door. At this door stands the *sant*. This means that by having pure thoughts regarding the spiritual knowledge about the soul and God, worldly thoughts are not permitted from arising in the heart. Within the heart is Akshardham, within which, the *darshan* of Shreej Maharaj is performed.

Rahasyarth Pradeepika Tika 243

Gadhada Last Section, Vachanamrut 10

In Samvat 1883, Aso Vad 12 (Saturday 28 October 1826), Shreejimaraj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

At that time, a learned Brahmin from the Madhvi *Sampraday* came to Shreejimaraj.

- (1) Shreejimaraj asked him, (1) “In the scripture of your *Sampraday*, only Vrindavan is called the abode of God, and furthermore, it is stated that at the time of the great devastation (*Mahapralay*), Vrindavan is not annihilated. A follower of the Shiv cult says that at the time of the great devastation, Kashi is not annihilated. However, such notions do not agree with My understanding because at the time of great devastation, the five basic elements, such as earth, are all completely destroyed. Then, how can Vrindavan and Kashi remain? And by what support can they exist? Such a substantial doubt remains within Me.” Having said this, Shreejimaraj asked for a copy of the Shreemad-Bhagwat scripture to be brought to Him. He then read aloud, the narratives describing the four types of devastation (*pralay*) from the Eleventh and Twelfth Sections. Shreejimaraj then said, “From the perspective of the Shreemad-Bhagwat and Bhagwad-Gita, nothing that is created from Prakruti-Purush remains at the time of the great devastation. If Vrindavan does remain intact at the time of the great devastation, cite a verse from the scriptures of Vyasji, or any *Shruti* from the Vedas in support of that notion. Because, no Acharya is greater than Vyasji; all the other Acharyas who have existed have based their own philosophies on the scriptures of Vyasji. Therefore, the words of this foremost Acharya, i.e. Vyasji, have a greater credibility than the words of any of the other Acharya. Cite a reference from the words of Vyasji or a *Shruti* from the Vedas to prove that Vrindavan is not destroyed during the time of the great devastation. Only then will I be relieved of My doubt. Furthermore, all the previous Acharyas have established their philosophy based on the Padma Puran. They have inserted their own concocted verses into the Padma Puran and established their own philosophies. Those who belong to their fellowships accept those verses but others do not. Therefore, I will become convinced only if you narrate a verse from the universally recognised Purans such as the Shreemad-Bhagwat. This is because Vyasji has composed the Shreemad-Bhagwat by assimilating the essences from all the Vedas, Purans and Itihas. Therefore, no other Puran has as much credibility as the Shreemad-Bhagwat. The whole of the Mahabharat is not as credible as the Bhagwad-Gita. Therefore, give references from such credible scriptures so that I can be convinced.” Hearing such words from Shreejimaraj, the Brahmin conceded, “Oh Maharaj! The question that You have raised is correct and there is no-one on this Earth who is capable of answering it. Within my mind, a firm conviction has been formed that You are the Acharya of all Acharyas and the Lord of Lords. So have mercy and explain Your principle to me.”
- (2) Shreejimaraj then said, (2) “From all the scriptures, such as the Vedas, Purans, Itihas and

Smrutis, I have formed the principle that Jeev [i.e. souls], Maya, Ishwar and God are all eternal. Maya is in the place of the Earth; souls can be considered to be the seeds that remain in the Earth; and Ishwar can be considered to be the rain. By the will of God, Ishwar i.e. Purush, associates with Maya. Then, just as the seeds that exist within the Earth start growing when they associate with rainwater, the souls that eternally reside within Maya start to grow, but new souls are not created. Just as Ishwar is eternal, Maya is also eternal. The souls that reside within Maya are also eternal; those souls are not components of God. They remain eternally as souls. When such souls take the patronage of God, they traverse the Maya of God and just like Narad, Sanak, etc., they become Brahm-roop and go to the abode of God, where they become His attendants. That is My principle.” Having listened to Shreej Maharaj’s words, the Brahmin renounced his pride of being a Vaishnav, resorted to the patronage of Shreej Maharaj and accepted initiation into the Uddhav *Sampraday* [1]. [1]

Gadhada Last Section, Vachanamrut 10 {244}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut in which, Shreej Maharaj has explained His principle to the scholar Bhavanishankar, a follower of the Madhvi *Sampraday* who lived in Dhrangadhra. Shreej Maharaj explained that by God’s will, Purush, i.e. Ishwar, associates with Maya. This causes the souls, who eternally exist within Maya, to grow; but new souls are not created. Just as Ishwar is eternal, both Maya and the soul are also eternal. The souls are not a component of God; they remain eternally as souls. When a soul takes the patronage of God, it becomes Brahm-roop and attains His abode. That is His principle [1]. This is the one topic.

Q1 Here, in this Vachanamrut, Mul-purush has been called Ishwar and the Pradhan-Purush, etc., that emerge from Maya are called souls. However, in GMS.31 Q.2 T.5, Vairaj-purush has been called Ishwar. How should this be understood?

Ans Mul-purush is present within Vairaj-purush. Therefore, Vairaj-purush is called Ishwar. However, in reality, Mul-purush is Ishwar. Therefore here, in this Vachanamrut, the real Ishwar has been stated as being Ishwar. Shreej Maharaj has referred to Himself as God.

Rahasyarth Pradeepika Tika 244

Gadhada Last Section, Vachanamrut 11

In Samvat 1884, Ashadh Sud 3 (Wednesday 27 June 1827), Swami Shree Sahajanandji Maharaj was presiding on a dais in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, “I shall ask a question. (1) Is there one means for controlling both the *indriyas* and the mind, or is there one means for controlling the *indriyas* and another for controlling the mind? That is the question.” The senior, eminent *paramhansas* answered in the manner that they could but Shreejimaraj’s question was not appropriately answered. So then, Shreejimaraj said, “The answer is as follows. The *indriyas* are controlled by four means, namely asceticism (*vairagya*), one’s own religious decree (*swa-dharma*), austerities (*tap*) and vows (*niyam*). And by having the nine-fold devotion together with knowledge about the greatness of God, the mind is controlled [1].” [1]
- (2) Muktanand Swami then asked, (2) “What is the means for a disciple of God who has not achieved the trance (*samadhi*) state to attain the same kind of peace that is experienced by another disciple who has achieved a *nirvikalp* trance?” Shreejimaraj replied, “The answer is that if one identifies with God and has firm affection for Him and His disciples in the same manner that he does for his own body, he always experiences the same kind of peace that a person who is in a *nirvikalp* trance experiences, even though he has not attained such a trance state [2].” [2]
- (3) Then again, Shreejimaraj asked the *paramhansas*, (3) “What kind of understanding should a disciple possess such that he never falls back from the path of salvation in any manner, regardless of the adverse place, time, etc., he encounters? What kind of understanding exists in such a disciple, as a consequence of which, that kind of resoluteness arises within him, and he is not affected by any kind of hindrance?” Then, the senior, eminent *sants* answered according to their understanding, but Shreejimaraj’s question remained unanswered. So Shreejimaraj then said, “The answer is that if a soul identifies with God and His disciples in the same way that he does with his own body, no kind of hindrance can affect him. Regardless of the adverse place, time, etc., he encounters, he still does not become averse from God or His disciple [3].” [3]
- (4) Shreejimaraj again asked the *paramhansas* a question. (4) “When Ramchandrajji exiled Jankiji to the forest, she started crying profusely. Laxmanji also became immensely distressed. At that time, Sitaji (Jankiji) explained to Laxmanji, ‘I am not crying due to my own pain. I am sad because of the distress that Ramchandrajji must be feeling; because Raghunathji (Ramchadrajji) is merciful, and due to the public scandal, he has had to exile me to the forest. He must be thinking, ‘even though she was not at fault, I have exiled Sitaji to the forest.’ Knowing this, and because he is merciful, he must be experiencing considerable

distress in his mind. Tell Ramchandraji that Sita is not hurt in any manner. She will go to the hermitage of sage Valmiki and happily perform worship to you there. Therefore, there is no need for you to be sad because of Sita's distress.' Through Laxmanji, Sita sent this message to Ramchandraji, but she did not demerit him in any way (Valmiki-Ramayan Uttar-kand Chapter 45 & 48). One disciple is like that; he does not perceive demerit in God and His disciples in any manner. However, the extent of asceticism (*vairagya*) and adherence to the religious decree within him are ordinary. Another disciple has extremely staunch asceticism and adherence to the religious decree, but he does not have the kind of understanding that Sita possessed. Of these two types of disciple, who should one associate with and have profound affection and regard for?" Chaitanyanand Swami then replied, "One should associate with and have profound affection and regard for the disciple whose asceticism and adherence to the religious decree, are of an ordinary type, but who has the understanding like that of Jankiji (Sita). The other disciple may have staunch asceticism and adherence to the religious decree, but if he perceives demerit to exist in God and His disciples, one should not associate with him." Shreejimaraj commented, "That is the appropriate answer [4]." [4]

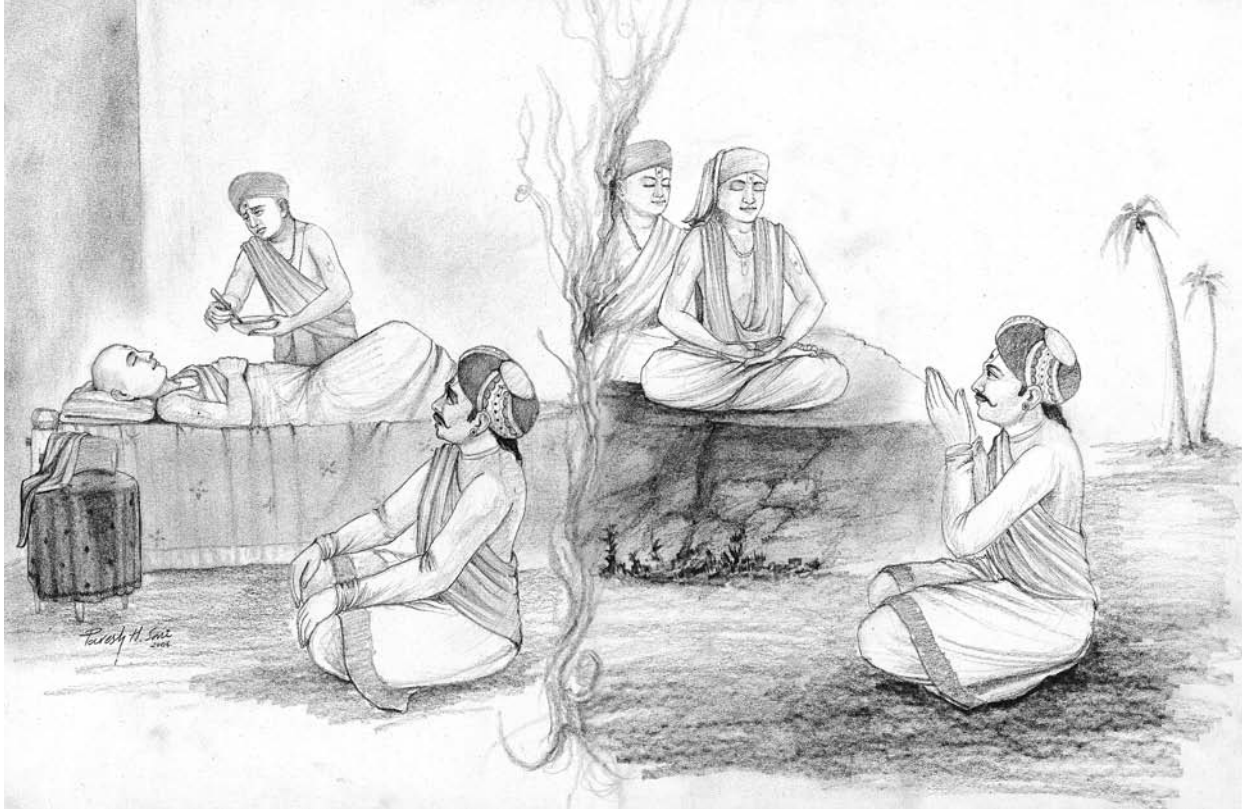
Gadhada Last Section, Vachanamrut 11 {245}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first question, Shreejimaraj has stated that the *indriyas* are controlled by asceticism, one's own religious decree, austerities and vows; and the *antah-karans* are controlled by having devotion together with knowledge of God's greatness [1]. In the second question, if one identifies with, and has firm affection for God and His *sants*, that person experiences the kind of peace that is experienced in a *nirvikalp* trance [2]. In the third, Shreejimaraj has stated that if one has such a sense of attachment [with God and His *sants*], that individual cannot be affected by the hindrance of an adverse place, time, etc., and does not become averse from God or His *sants* [3]. In the fourth question, Shreejimaraj has stated that one should associate with a person whose asceticism and adherence to the religious decree may be of an ordinary type, but who does not perceive demerit to exist in God and His disciples. One should not associate with a person who perceives demerit, even if he is a staunch ascetic and is adherent to the religious decree [4]. These are the four topics.

Q1 In Q.2, it is stated that if someone has identified with God and has firm affection for Him and His disciples in the same way that he does for his own body, he always experiences the same kind of peace that is experienced in a *nirvikalp* trance. How should that identifying and affection be recognised?

Ans An ignorant soul has a sense of congruence with his body, which does not recede by any means. If such firm affection is developed towards Shreejimaraj and His *Muktas*, and Shreejimaraj and His *sants* are never forgotten, such a sense of identifying and firm affection



A disciple, who has firm affection for Shreej Maharaj and His Sat-purushs, experiences misery due to their distress and pleasure due to their contentment. By firmly identifying with Shreej Maharaj and His sants in this manner, that disciple experiences the bliss of Shreej Maharaj's Murti

has been attained. Such a person remains contented due to the contentment of God and His disciples, and experiences misery due to their distress. If such characteristics exist within a person during the period of endeavouring (*sadhan-dasha*), he can be said to have identified with Shreej Maharaj and His *sants*. When that person attains the state of accomplishment (*siddh-dasha*), he experiences bliss through the bliss of Shreej Maharaj's *Murti*, in the same manner that he experiences the pleasures and pains of the body. This is referred to as firmly identifying [with God].

Q2 When Shreej Maharaj was presiding in a human form, one was able to experience misery due to His distress, and remain contented due to His contentment. Today however, how can one experience misery due to Shreej Maharaj's distress and remain contented due to His contentment?

Ans

One can experience misery due to the distress of, and remain contented due to the contentment of, a *Sat-purush* who, constantly visualises the *Murti* of Shreej Maharaj within his soul; just like Shreej Maharaj, gives *darshan* to souls at the end of their life and takes them to Akshardham; is aware of everyone's thoughts and sometimes even reveals the thoughts of certain people; annihilates the thoughts and volitions of those who take patronage under him; frees from hindrances, all those who take patronage under him; bestows Shreej Maharaj's bliss through meditation; an appropriately obeys the commands of Shreej Maharaj and ensures that others also faithfully obey them. This constitutes experiencing misery due to Shreej Maharaj's distress, and remaining contented due to His contentment.

Rahasyarth Pradeepika Tika 245

Gadhada Last Section, Vachanamrut 12

In Samvat 1884, Ashadh Vad 8 (Monday 16 July 1827), Swami Shree Sahajanandji Maharaj was presiding on the balcony of His living chambers on the upper floor, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from all the different regions had assembled before His lotus face.

In order to impart a lesson to His disciples, Shreejimaraj commenced a discourse. He said,

- (1) (1) “A person who wishes to attain salvation must not have any manner of pride, such as, ‘I have been born into a high caste’; ‘I am rich’; ‘I am handsome’; or ‘I am a scholar’.

Shreejimaraj shows His disapproval of those who have any manner of pride, i.e. those who are conceited about their wealth, their knowledge, or how handsome they are



Such kinds of pride must not exist in the mind. Instead, one should remain the servant of servants before even the most humble of disciples. A person who has malice for God or a disciple of God may be recognised as being a disciple, but actually, he should be known to be like a rabid dog. Anyone who touches the saliva of a rabid dog catches the disease. Similarly, both someone who has affection for a person who has malice for God or His disciples, and someone who listens to such a person's words, becomes equivalent to an averse person. If someone has contracted a fatal disease he will never be cured by any medicine. Similarly, demonic inclinations will never cease to exist in the heart of someone who has malice for God or His disciples. A person may have killed innumerable Brahmins, massacred an infinite number of children, murdered numerous women, slaughtered countless cows and associated many times with the wife of his teacher, but still, at some time he can be relieved of his sins; penance for such sins has been stipulated in the scriptures. However, the manner of performing penance in order to become free from the sin of having malice towards God or His disciples has not been prescribed in any scripture. A person who consumes poison, falls into the ocean, throws himself from a mountain, or encounters a demon who devours him, has to die only once. Someone who betrays God or His disciples has to die and be born again repeatedly, for infinitely many ages. Furthermore, a particular disease may result in the death of a person's body, or an enemy may be encountered who kills a person's body; but the soul is still not destroyed. However, by betraying God or a disciple of God, even the soul is destroyed. Someone may raise a doubt, 'how can the soul be destroyed?' An example to explain is that of a eunuch, who cannot be called a man or a woman; he can just be called a eunuch. Similarly, the soul of someone who betrays God or a disciple of God, becomes useless in the sense that he can never do anything that leads to his salvation. For that reason, it should be considered that his soul has been destroyed. Having realised this, one must never betray God or His disciples [1].

[1]

"Furthermore, one must not become too attached to relatives, even if they are disciples of God. It is like the mixture of milk and sugar into which a snake has dropped its venom; anyone who drinks it will die. In the same manner, even if one's relatives are disciples of God, venom in the form of relationships, exists within them, as a result of which, any kind of affection for them results in straying from one's salvation. Knowing this, anyone who wishes to attain salvation must never have affection for relatives. Having become abstinent from desires (*nispruh*) about worldly matters, one should have affection for the lotus feet of God and continue worshipping Him. Anyone who keeps the narrative that I have just given within his heart will never face any kind of obstacle on his path to salvation, because actually, this narrative is like a miraculous technique." Having said these words, Shreej Maharaj concluded His discourse [2].

[2]

Gadhada Last Section, Vachanamrut 12 {246}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreejimaraj has stated that someone who wishes to attain salvation must not have any manner of pride and must remain humble. Someone who has malice for God or His disciples, and a person who listens to the words of such an individual, both become averse. There is no way to be freed from that sin. Even the soul of such an individual is destroyed [1]. Someone who has affection for relatives, even though they are disciples of God, does not attain salvation. Someone who keeps affection only for God and worships Him never faces any hindrance in his salvation [2]. These are the two topics.

Q1 The betrayal of what kind of disciple results in one's soul being destroyed?

Ans He should be recognised as a *Mukta* who has come from Shreejimaraj's abode. Betraying an *Ekantik* disciple, i.e. someone who is in a state of endeavouring (*sadhan-dasha*), and within whom no manner of faults exist; who faithfully abides by the five *vartmans* and never contravenes even a minor command; who regards friends and enemies to be the same; who believes himself to be Akshardham, and in this manner, meditates on the *Murti* of Shreejimaraj, is also akin to betraying Shreejimaraj. A disciple may not be able to meditate constantly, but he does not transgress even a minor command. Furthermore, he does not have any kind of contempt for even a person who betrays him. Moreover, he has the supreme *upasana* towards Shreejimaraj. Betraying such a disciple also leads to the same kind of sin. Someone who contravenes the five *vartmans* should not be regarded as being a disciple of God and there is no objection to betraying such an individual. This is stated in GFS.53 and GLS.21 T.3.

Q2 In T.2, this narration is described as being like a miraculous technique. What kind of a narrative is this?

Ans If someone wants to transform copper into silver, or iron into gold, he may try millions of different techniques, but it will not happen. However, the person who knows the technique of performing this procedure can perform it effortlessly, without any expense. Similarly, the soul may try millions of ways of transforming his soul into a deity for millions of ages, but still, this does not happen. In this case, it will never become transformed into the category above Ishwar, i.e. Brahm, the category above that, i.e. Mul-akshar, or the category above that, i.e. a *Mukta*. However, if a soul does not have malice for Shreejimaraj or His disciples; does not have affection for his relatives; and maintains affection for Shreejimaraj and worships Him, through merely this process, a soul can become a *Mukta*. Such is this miraculous technique, and is therefore said to be miraculous.

Rahasyarth Pradeepika Tika 246

Gadhada Last Section, Vachanamrut 13

In Samvat 1884, Ashadh Vad 9 (Tuesday 17 July 1827), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. Garlands of *mogra* flowers were adorned around His neck and tassels were draped from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face. In front of them, a group of *munis* was singing devotional songs (*kirtans*) with the accompaniment of *dukad* and a *saroda*.

Shreejimaraj said, “Stop singing the devotional songs as we shall now talk about God.”

- (1) Having said these words, Shreejimaraj asked a question to the group of *munis*. (1) “The body of a soul remains dependent on the deeds performed during previous births and therefore, it does not remain stable. Sometimes, it remains healthy, whilst at other times, because of past deeds, it becomes ill. At times, it behaves independently, whilst at other times, it becomes dependent on others and consequently, one may or may not be able to remain in an intended place. Sometimes, one is able to remain amongst a group of disciples, whilst at other times, due to the influence of past deeds or time, one is forced to separate from them and remain alone. Then, the resolve about observing the vows does not remain firm. For example, a British sovereign may have detained someone; or the mind and *indriyas*, which are akin to the British authorities, may have kept control of a person. Under such circumstances, it is uncertain whether such a person can remain amongst a group of *sants* or whether he can abide by the disciplines of the *Satsang*. In the scriptures, it is stated that if the four virtues, i.e. the religious decree (*dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*) and devotion (*bhakti*), are complete within an individual, he can be called an *Ekantik* disciple, and only such a person attains the salvation of an *Ekantik*. However, due to the influence of time and previous deeds, it does not seem possible that a person’s physical state can remain steady. Therefore, how can a disciple of God maintain the status of an *Ekantik*? That is the question.” The eminent, senior *sadhus*, such as Gopalanand Swami, Chaitanyanand Swami, Nityanand Swami, Muktanand Swami, Brahmanand Swami and Shuk Muni, answered in whichever manner they could, but the question was not appropriately answered. So then Shreejimaraj said, “I shall state the manner in which My resolve towards God remains steady. Regardless of any kind of pleasures or pains I encounter, or the wealth or poverty I face, I remain constantly aware of the immense greatness of God. As a result of this, I may see the riches or majesty of the great kings of this world, but still, I do not consider them to have even a slight importance. My understanding is that nothing is superior to God. My soul is affixed to the lotus feet of God in this manner. I have such firm affection for God that neither time, deeds or Maya are capable of destroying that affection. Even if My own soul tries to destroy My affection for God, it cannot be destroyed. Such is My resolution. Irrespective of the type of pleasures or pains I experience, that affection does not cease.



Shreej Maharaj states His yearning of wanting to remain in the forests and mountains, away from cities and people; and there, to remain in solitude and meditate on God

There is an inherent predisposition within My soul such that I do not like living in cities, mansions or royal courts. I prefer to remain in the forests and mountains, at river banks and under the trees. I very much like to remain in secluded places. A yearning constantly remains within Me that I prefer to sit in solitude and meditate on God. Before I had the *darshan* of Ramanand Swami, I had resolved with Muktanand Swami, 'arrange for Me to have the *darshan* of Ramanand Swami. Then, the both of us will go to a forest, where we will meditate on God without any disturbance; and we shall never return to stay amongst people.' Such was the resolution that existed within My mind. Even now, the same yearning remains within Me. I also have such firm affection for God and His disciples that, neither time, deeds or Maya, are capable of destroying that affection. Even if My soul tries to destroy the affection, it can never be eliminated from My heart. Such is the immense affection towards God and His disciples. On many occasions, I have become apathetic and thought about going away from the *Satsang*. However, on seeing the masses of God's disciples, I have remained. I cannot leave them and

go away. If I do not consider a person to be a disciple of God, I can never remain with him, even if he tries millions of ways of keeping Me there. Regardless of any kind of services that he may offer Me, I am never comfortable with someone who is not a disciple. In that manner, with immense affection, I have enjoined My soul with the disciples of God. Except for God, I do not consider any object to be dear to Me. In that case, why should My affection for God not remain? In fact, when I am conducting discourses or singing devotional songs about God, I become so engrossed in ecstasy, I feel as though I will go crazy. The prudence that remains is for the benefit of the disciples. However, there is always such ecstasy in My mind, although superficially, I behave in a way that is in keeping with the etiquette of society [1]. [1]

“That God is the controller of this body. If it is His will, He will give a person the honour of riding on an elephant; if it His will, He will imprison the person; and if He wishes, He will inflict that person with a serious illness. We must never pray to God, ‘Oh Maharaj! Eliminate the misery that I am facing.’ Why? The reason is that we want this body to behave in accordance with the will of God. We like whatever God likes. We do not want there to be even a slight difference between what we like and what God likes. When we have dedicated our body, mind and wealth to God, the will of God then becomes our destiny; no other destiny apart from that is valid for us. Therefore, regardless of the kinds of pleasures and pains that are encountered due to the will of God, we must never become distressed. We should remain contented about remaining in the manner which pleases God.” In this way, using His own pretext, Shreejimaraj explained the kind of understanding that should exist in an extremely staunch disciple of God, and the kind of firm affection that should be developed for God [2]. [2]

Gadhada Last Section, Vachanamrut 13 {247}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreejimaraj has stated that if someone has recognised His greatness; has asceticism and a preference for performing meditation on Him, and has enjoined his soul with God and His disciples with profound affection, factors such as time and deeds cannot suppress that individual [1]. The Lord’s will is the destiny of His disciple [2]. These are the two topics.

- Q1** In T.1, Shreejimaraj has stated the understanding of His own *Ekantik* disciples using Himself as a pretext. Here, He has stated that His disciples develop firm affection for Him; and neither time, deeds or Maya, are capable of destroying that affection. How would they try to destroy the affection? Furthermore, it is stated that if a disciple has developed affection for God, even if his soul attempts to destroy the affection, it cannot be eliminated. Why would someone who has developed affection try to destroy it?

Ans Such a disciple has recognised the glory of Shreej Maharaj and has developed firm affection for Him and His *Muktas*. Due to his destiny, that disciple may have to go to a foreign land where he no longer has the opportunity of associating with a *Sat-purush*. Furthermore, he may have to live with irreligious people who consume alcohol and meat. Even then, the affection that he has established with Shreej Maharaj and His *Muktas* is not marred in any way. Affection does not develop for anyone other than them. Due to deeds performed during previous lives, he may become physically ill or he may not obtain sufficient food for his sustenance. He endures such immense suffering. Still, he does not become frustrated or question, 'I worship Lord Swaminarayan but still, He is not helping me.' He does not have such thoughts. He remains constantly contented but does not even think that it would be preferable for Shreej Maharaj to relieve him from his pain. He realises that the anxieties that Shreej Maharaj is making him endure must be for his betterment. He does not even become slightly frustrated by his anguish. Through the *indriyas* and *antah-karans*, Maya may cause volitions to arise within him by which doubts occur, such as, 'you have worn yourself away by worshipping God and still, God continues to inflict you with troubles. So stop worshipping God and then, you will attain happiness.' Maya may coerce other people to say such words to him and dissuade his affection for the Lord. Still, his affection for God does not waver. This refers to someone remaining firm, even when time, deeds or Maya are attempting to make him waver. Such a person may attain much worldly status or prowess, and his own mind may tempt him to become infatuated by this. However, he has previously appreciated the greatness of Shreej Maharaj and therefore, he thinks about Shreej Maharaj's glory. By such pious thoughts, his temptations are destroyed. This refers to his affection not becoming marred, even though his own soul tries to lure him away.

Q2 It is stated that Shreej Maharaj yearned for Ramanand Swami's *darshan*; He wanted to go to the forest and constantly perform meditation there; and on many occasions, He has become apathetic and thought about going away from the *Satsang*. However, Shreej Maharaj is God Himself, so what is the purpose of wanting the *darshan* of Ramanand Swami? Whose meditation would He want to perform? What would be the reason for Him to become apathetic?

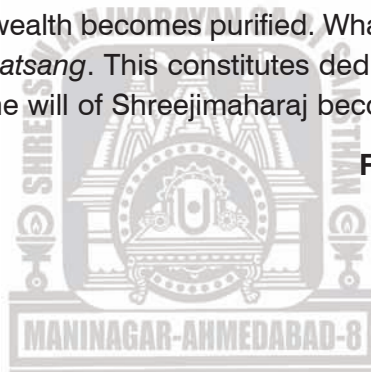
Ans Shreej Maharaj, using Himself as a pretext, has said this in order to impart a lesson to those who take patronage under Him, i.e. they should have a yearning for His *darshan* and the *darshan* of His *Sat-purush*, and should meditate on God. Even if someone has a desire to perform constant meditation on God, he should also remain amongst the masses of disciples and perform meditation on Him, but should not become apathetic about the association of God's disciples. Shreej Maharaj has instructed His disciples in this way.

Q3 Shreej Maharaj has stated that when He conducts discourses or sings devotional songs about God, He becomes so engrossed in ecstasy, He feels as though He will become crazy. What should be understood as the ecstasy? It is also stated that the prudence that remains is for the benefit of the disciples. What should be understood as the prudence?

Ans During discourses, and devotional singing, etc., about Shreejimaharaj, the glory of Shreejimaharaj is narrated. Through these, the disciples who have profound affection for God become so enthused with love, they forget their own physical status and become enjoined with the *Murti*. They behave as if they are zealous and do not like being separated from the *Murti* again. Still, for the betterment of other disciples, they resume behaving normally in order to impart spiritual teachings to them. This should be understood as the prudence.

Q4 In T.1, the body of a soul is said to remain dependent on the deeds performed during previous births, whilst in T.2, it is said that God's will is one's destiny. What is the reason for this? Also, in T.2, it is stated that one's body, mind and wealth are dedicated to God. When can it be said that they have been dedicated?

Ans For all disciples, ascetics and *gruhasths*, physically abiding by the vows stipulated in the scriptures, such as the Shikshapatri, Jan-shiksha, Nishkam-shuddhi and Dharmamrut, constitutes dedicating the body. Not allowing any thoughts that contravene the commands of Shreejimaharaj to arise within the mind, and maintaining the inclination (*vrutti*) of the mind constantly on the *Murti*, constitutes dedicating the mind. When one tenth or one twentieth of one's earning is donated to Shreejimaharaj, that wealth becomes purified. Whatever remains should be used for one's upkeep and spent in the *Satsang*. This constitutes dedicating wealth. For a disciple who behaves in the manner stated, the will of Shreejimaharaj becomes his destiny.



Rahasyarth Pradeepika Tika 247

Gadhada Last Section, Vachanamrut 14

In Samvat 1884, Ashadh Vad 11 (Thursday 19 July 1827), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and tassels of flowers were draped from His turban (*pagh*). He was adorned with garlands of flowers around His neck. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face, and a group of *munis* was singing devotional songs (*kirtans*). Shreejimaraj then said, “Now conclude the singing so that we can have questions and answers.”

- (1) So, Muktanand Swami asked with joined hands, (1) “Oh Maharaj! No object is more quintessential than the Lord. Why is it still that the soul does not develop a firm affection towards Him? That is the question.” Shreejimaraj replied, “He does not have prudence (*vivek*). If he had prudence, he would realise, ‘I have taken the vow of celibacy, but still, yearnings about experiencing the pleasures of women have not been eliminated from my heart. That is wholly inappropriate.’ The pleasures of females experienced amongst all the 8.4 million lives in which he took birth, would have been greater than the pleasures that can be experienced in a human body. This is because when the soul had taken birth as a goat, he alone would have indulged in intimacy with a thousand female goats. When it attained a birth in the body of an animal, such as a stallion, buffalo, bull or monkey, he would have encountered numerous immensely beautiful and young females of those species. None of this is due to destiny, nor is it due to God’s grace; this is merely a natural process. If someone does not worship God, he will attain the pleasures of numerous females in whichever species he is born. For that, he will not need to offer services or perform adoration to the deities; nor will he need to recite incantations. He will easily be able to attain the pleasures of females, etc. This soul has become a deity on many occasions and has enjoyed the pleasures of the abodes of the deities; and become the emperor in the world many times and experienced the numerous pleasures of the world. Still, the yearning within that soul, for indulging in the pleasures of females and other objects, has not been eliminated. Contrary to these facts, such a person considers the pleasures of females, etc., to be extremely rare and immensely considerable. Consequently, he develops a fondness for those pleasures, which cannot be eliminated by any means. Due to this sin, he does not develop a firm affection towards God. With My own eyes, I have witnessed the manner in which such a malignant passion develops in a soul. When I was young, I used to go to sleep at a temple of Shiv in Ayodhya-puri. A person of the Kayasth caste used to come there every day to perform adoration (*poojan*) to Shiv. After performing the adoration, he would openly plead with Shiv to grant him the following boon: ‘Oh Maharaj! Oh Shivji! Do not ever give me a birth again as a human. In this human body, I have taken many different aphrodisiacs but still, I am not able to indulge in the sexual pleasures of women as I would like to. So, oh Shivji! Give me a birth as a donkey in every life, so that I can enjoy the pleasures of females without restrictions due to civility or

constraints.’ He used to ask for such a boon from Shivji every day. Such a sin, in the form of intense passion, exists in the heart of the soul and consequently, there is no way that affection for God can develop [1].” [1]

- (2) Muktanand Swami then asked again, (2) “Oh Maharaj! Affection for God does not develop in a person who has such absolute imprudence. However, what is the reason for that affection for God not developing in a person who knows that God is the ocean of all bliss, and except for God, all other objects are the cause of misery?” Shreejimaraj replied, “That soul has been affected by an immensely adverse place, time, association or activity, either during previous births or during his present life, due to which, he has performed some extremely sinful deeds. The influence of these sinful deeds has affected his *chitt* and therefore, although he realises what is appropriate and what is not, he cannot forsake the inappropriate aspects and develop firm affection for the Lord [2].” [2]

“In the same way that the effects of sinful deeds have become established within his *chitt* due to the influence of an adverse place, time, activity and association, by the influence of an exceptionally sacred place, pious time, virtuous deed and auspicious association, extremely meritorious deeds may be performed, and due to those, the influence of the exceedingly sinful deeds is destroyed. A firm affection towards God then develops within the individual. That is the only answer to the question [3].” [3]

- (3) Ayodhyaprasadji then asked, (3) “One person is very intelligent and has a thorough comprehension of the scriptures. Another person has limited intelligence and has little understanding of the scriptures. What is the reason that the intelligent person becomes averse from the *Satsang* whereas, the person with limited intelligence remains firm in the *Satsang*?” Shreejimaraj then explained, “Within this world, there are two types of souls; angelic (*daivi*) and demonic (*asuri*). A demonic soul may have much intelligence but still, he becomes averse from the *Satsang*. The angelic soul may have limited intelligence, yet he does not become averse from the *Satsang*. For example, the seed of a chilli, a neem tree and a Singadiyo-vachhanag (a deadly poisonous root) shrub may be planted and watered with sugared water every day. The chilli grows to be hot, the *neem* grows to be bitter, and the Singadiyo-vachhanag without doubt, becomes poisonous. The reason for this is that the very seed itself possesses such qualities. If sugar cane is planted and given compost made from the leaves of a neem tree and watered using bitter water, the juice of that sugar cane will still be sweet. In the same manner, an angelic soul always remains favourable with God, whilst a demonic soul does indeed, become averse [4].” [4]

- (4) Then, Shuk Muni asked, (4) “How can one recognise who is an angelic soul and who is a demonic one?” Shreejimaraj then replied, “The flaws, such as lust (*kaam*), anger (*krodh*), greed (*lobh*), that exist in an angelic soul are due to the influence of a malignant place, time, etc. Consequently, if he encounters a favourable place, time, etc., his flaws are quickly

eliminated. However, the flaws, such as lust, anger, and greed in a demonic soul are never eliminated. If someone says harsh words to him even once, he does not forget it during his life. If such a demonic soul has become a disciple, it seems to others that he is a more devout disciple than everyone else. However, he is like the Bhal region, which was previously submerged under the sea; because of the accumulation of silt, the land has become fertile. If one digs through the silt layer, the water will be sweet, but if one digs deeper, beyond the silt, extremely salty sea water is found. Similarly, the demonic soul has become a disciple. The moment that something happens which is not to his liking, he becomes manic. Contrary to the services he has previously performed for a *sadhu*, he starts maligning a million times more. And still, his mind is not eased [5].” [5]

- (5) Muktanand Swami then asked, (5) “Oh Maharaj! You said that a demonic soul, who has become a disciple, remains a disciple for as long as things happen according to his wishes, and as soon as they do not, he becomes averse. If he happened to die before becoming averse, does he remain a demonic soul or does he become angelic? Shreej Maharaj replied, “If the demonic soul dies during the period that he is devout, he becomes angelic and after performing devotion to God, he attains the highest status (*param-pada*) [6].” [6]
- (6) Then, Nrusinhanand Swami asked, (6) “From amongst the nine-fold of devotion, which is the best?” Shreej Maharaj then replied, “Of the nine-fold of devotion, the specific kind that results in a disciple developing a firm affection for God, is the best kind of devotion for that individual [7].” [7]
- (7) Gopalanand Swami then asked, (7) “During one’s childhood or youth, what kind of person should be associated with?” Shreej Maharaj replied, “During both ages, one should remain lovingly associated with a person who is older, within whom the religious decree (*dharma*), spiritual knowledge (*gnan*) and asceticism (*vairagya*) are firmly established, and who has strong affection for God [8].” [8]
- (8) Then, Naja Jogia asked, (8) “One person has adjoined his mind with God through anger; the mind of another has become affixed to God because of fear; whilst another individual has joined his mind to God through affection. Of these three, who is best?” Shreej Maharaj then replied, “The person who has enjoined his mind to God through affection is the best [9].” [9]
- (9) Shivanand Swami then asked, (9) “A person may be disciple of God, but he may not have the prudence to discriminate between good and bad as described by Shreej Maharaj. Furthermore, he may not have asceticism. How can that individual develop such prudence, and asceticism from anything other than God?” Shreej Maharaj explained, “If firm affection for God is developed from the beginning, prudence and asceticism naturally develop due to that affection. Affection for a particular object may be called an affection or yearning. A person becomes angry if anything obstructs him from enjoying such an object. Such anger develops in humans and animals too. If a male buffalo has become infatuated with lust for a particular female buffalo, he will even kill another male buffalo that comes in his way. This is

seen everywhere; in animals and birds. Similarly, if someone has developed firm affection for God, he immediately gets angry with anything that comes in his way and causes a hindrance to that affection and then, he instantly discards that object. Therefore, if one has firm affection for God, asceticism and prudence arise naturally [10].”

[10]

- (10) Once again, Shivanand Swami asked, (10) “There are two types of people; both are intelligent. Of these, one has much faith in the Lord and trusts whatever He says. The other person accepts only the commands of the Lord that he considers to be appropriate. Of these, which is best?” Shreej Maharaj replied, “The trusting person is indeed the best. In the Ram-katha, Ramchandraji has said, ‘just as a mother protects her child, I protect a person who has firm trust in me.’ (Tulsidas-krut-Ramayan Aranya-kand Section 3 Chapter 6). Therefore, the trusting person is the best [11].”

[11]

- (11) Aatmanand Swami then asked, (11) “Within my mind, there is a resolution that without doubt, I want to remain in accordance with the will of the Lord until the end of my life. Still, feeling remains ‘what should I do to earn the trust of God and *sants*?’ Shreej Maharaj replied, “The trust of God and *sants* is earned when a person becomes extremely ill, but there is no-one to look after him properly; and still, that person does not demerit anyone, nor does he become frustrated. Also, the Lord and His *sants* may severely rebuke someone even though he is not at fault, and still, he does not demerit anyone. By this, trust for that individual develops in God and *sants*. And the third [type of person] is someone who becomes extremely distressed when he, even slightly, deviates from any of the vows of the *Satsang*; he immediately performs penance for his digression. If an inappropriate volition arises within his mind, he experiences as much agony as someone else experiences when he physically breaches the *vartmans*. Trust then arises in the Lord and His *sants* that such a person will never waver from the *Satsang* [12].”

[12]

- (12) Then, Bhagawadanand Swami asked, (12) “What should a person do in order that the greatness of God and His disciples perpetually remains within him?” Shreej Maharaj replied, “Firstly, he should physically bow down to the feet of all *sants*. If a *sant* is ill, he should massage the *sant*’s head and feet, and see to the *sant*’s needs in terms of food and drink. If he obtains an object that he likes, he should first offer it to the *sant* and then use it for himself. If he physically behaves in such a manner, the greatness of God and *sants* constantly remains within his heart [13].”

[13]

- (13) Shreej Maharaj then asked a question to the *sants*. (13) “The four virtues, i.e. the religious decree, spiritual knowledge, asceticism and devotion (*bhakti*) exist extensively within an individual. So then, what is the reason for: a relaxation of his religious decree; attachment to something despite his asceticism; lessening of his devotion; and some consideration remaining about his body despite having spiritual knowledge?” Then, Gopalanand Swami and Brahmanand Swami replied, “Certain types of diminution may be perceived in someone who intensely possesses the four virtues, i.e. the religious decree, spiritual knowledge,



Sants and disciples look after an ill sant by offering food and drink, and providing medicines. Seeing this humility, Shreejimaharaj becomes pleased and blesses them. Shreejimaharaj explains that this is the manner through which the greatness of God and sants constantly remains within one's heart

asceticism and devotion, when in fact, that individual is as competent as the *Murti* of the Lord. Any lessening that he shows is due to his mercy. No kinds of diminution actually exist in him. If such a great individual behaves with *bahya-drashti*, he elevates numerous souls to the status of Jad-Bharat and Shukji. Therefore, it is purely out of his mercy for souls that such an immensely great individual behaves in accordance with worldly affairs." Shreejimaharaj then agreed, "That is the precise answer [14]."

[14]

Gadhada Last Section, Vachanamrut 14 {248}

Rahasyarth Pradeepika Tika

There are thirteen questions in this Vachanamrut. In the first, Shreejimaharaj has stated that anyone who has malignant passions about women cannot develop affection for God [1]. In the second question, due to the influence of an immensely adverse place, time, etc., the effects of some sinful deeds may have affected someone. That individual may be aware of what is

appropriate to do and what is not, but still, he does not develop affection for God [2]. By the influence of an extremely sacred place, etc., and by performing immensely meritorious deeds, the influence of the extremely sinful deeds is destroyed [3]. In the third question, a demonic person may have much intelligence but he still becomes averse; an angelic person may have limited intelligence but he still does not become averse from the *Satsang* [4]. In the fourth question Shreej Maharaj has stated that the flaws of an angelic person are eliminated if a favourable place, etc., is encountered; however, the flaws of a demonic person are not destroyed. If one does something that is not to such a person's liking, he starts to become malicious [5]. In the fifth question, if a demonic soul dies during the period that he is devout, he attains the highest status [6]. In the sixth question, of the nine-fold devotion, the specific kind that results in affection developing for God is the best devotion for any individual [7]. In the seventh question, Shreej Maharaj has stated that someone who is in childhood or youth should remain associated with an older person, within whom the religious decree, spiritual knowledge, asceticism and firm affection for God are established [8]. In the eighth question, someone whose mind is enjoined to God with affection, is the best individual [9]. In the ninth question, if affection for God develops from the beginning, prudence and asceticism then develop [10]. In the tenth question Shreej Maharaj has stated that a trusting person is best [11]. In the eleventh, trust develops within God and His *sants* for the kind of person who does not demerit anyone even when: he is ill and there is no-one to look after him; God and His *sants* rebuke him when he is not at fault; if he, even slightly deviates from the vows, he immediately performs penance for it; and inappropriate volitions arises within his mind, he experiences as much agony as if a *vartman* has been breached [12]. In the twelfth question, Shreej Maharaj has stated that God's greatness and the greatness of *sants* remains in the heart of a person who physically bows down to the feet of all, takes care of those who are ill, and who first offers an object that he likes to the *sant* and then uses it for his own use [13]. In the thirteenth question, the immensely great individuals, within whom the religious decree, spiritual knowledge, asceticism and devotion exist intensely, behave in accordance with worldly affairs only due to their mercy for souls [14]. These are the fourteen topics.

Q1 In Q.2, extremely sinful deeds are mentioned. What are these? And in T.3, immensely meritorious deeds are mentioned. What are these?

Ans The sinful deeds refer to consuming prohibited substances such as alcohol, meat, garlic, onions, asafoetida; and performing misdemeanours such as stealing, killing, adultery; and seeing things that should not to be seen, saying things that should not be said, or doing anything else that contravenes the commands of Shreej Maharaj. The meritorious deeds refer to behaving in accordance with the commands of Shreej Maharaj, such as having spiritual knowledge, asceticism, religious decree, devotion, performing meditation, worshipping, offering services to a *Sat-purush*, observing celibacy, and adhering to the ideology of non-violence. It is stated that by performing such immensely meritorious deeds, the extremely sinful deeds are destroyed.

Q2 In Q.8 T.9, it is stated that someone who has enjoined his mind to God through affection is the best. One can enjoin the mind to Shreej Maharaj through affection, but how can one enjoin the mind to Him through anger and fear?

Ans When God is presiding in a human form on the Earth, there will be some people who have such immense enmity towards God that their inclination (*vrutti*) constantly remains affixed to God with sentiments of enmity. This refers to remaining enjoined with God through anger. Someone may remain enjoined with God due to his fear of the cycle of birth and death, i.e. of being entrapped in a womb again and remaining again and again within the 8.4 million species, or fear of being tortured by Yams. Due to such fears, his mind remains constantly enjoined to God.

Q3 As stated in Q.13 T.14, how does a relaxation of the religious decree occur? What is the attachment that remains in a person's asceticism? And what is the lessening in someone's devotion? What is meant by the consideration about the body remaining despite a person having spiritual knowledge?

Ans An ascetic has the duty of preaching spiritual knowledge, inspiring many people to become dispassionate by worshipping God and ensuring they attain salvation. He must not pluck even a green leaf. However, whilst doing things such as looking after temples, he may be seen to relax his duties of non-violence, such as not plucking a green leaf. Someone may have intense asceticism, but in order to please a disciple who may have offered him a lavish meal, he may consume that meal. This constitutes the attachment that may be seen in asceticism. Due to his immense affection, someone may have become enjoined with Shreej Maharaj and consequently, he may not seem to be overtly too concerned about having His *darshan*, touch, etc. Others may consider this to be a deficiency in his affection towards Shreej Maharaj. In S.15 T.2, Shreej Maharaj has stated that those who have virtues, such as a conviction about the soul, asceticism and affection, may not overtly seem as if they have eagerness for His *darshan*, touch, etc; however, the roots of their affection are deep. Therefore, they are the best kind of disciples. They do not overtly appear to have an eagerness for *darshan*, etc., and seeing this, someone else considers this to be a deficiency. However, no kind of deficiency exists within him. Through spiritual knowledge, someone may have developed a *sakshatkar* about Shreej Maharaj's *Murti* within his soul and disregarded his own body. Still, for the betterment of others, he allows others to offer services to his physical body. Others see this as being considerate about the body. However, he has no consideration for his body. Such great *Muktas* constantly reside within the *Murti* of Shreej Maharaj and whilst residing within the *Murti*, they maintain a *bahya-drashti* in order to disseminate spiritual teachings and accept the services of others, and lead them to perform meditation and worship to Shreej Maharaj; and in this manner, ensure that such people become like Jad-Bharat and Shukji, i.e. *Muktas* like them.

Rahasyarth Pradeepika Tika 248

Gadhada Last Section, Vachanamrut 15

In Samvat 1884, Ashadh Vad 13 (Saturday 21 July 1827), Swami Shree Sahajanandji Maharaj was presiding on the balcony of His living quarters, on the upper floor, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and garlands of *mogra* flowers were adorned around His neck. A congregation of *munis* and disciples from all the different regions had assembled before His lotus face.

- (1) Shreejimaharaj said to Muktanand Swami, “Today, I talked extensively with the disciple who cooks for Me.” Muktanand Swami then asked, “Oh Maharaj! What was Your discussion about?” Shreejimaharaj replied, (1) “The conversation was about the period when a disciple of God sits to perform the mental worship (*mansi-pooja*) of God or sits to meditate on God. At such a time, the instances are recalled of when the soul has succumbed to the five sensations due to the influence of an adverse place, time, etc., or when he has been overcome by perversions such as lust, anger and greed. Consider a brave soldier who has been wounded in a battle. He sleeps on a bed, but until his bandages have not taken effect on his wounds, he is not relieved from the pain of his injuries. Until then, he cannot fall asleep. However, when the bandages do properly take effect, the pain of his injuries subsides and he is able to fall asleep. Similarly, the soul has been wounded by the five sensations, due to the influence of an adverse place, time, association or activity. From amongst the nine-fold devotion, the kind that relieves one from the pain caused by the wounds of the five sensations and prevents them from being recalled should be regarded as a bandage that has properly taken effect. That itself should be regarded as being the mode of worship and contemplation, through which one’s propensity is fortified. Then, whilst maintaining that propensity, one should perform mental worship, recitation of God’s name, etc; whatever one does should be performed whilst maintaining that propensity. Great benefits are derived by this. However, a person who does not recognise his own propensity, does not experience the bliss of worshipping and contemplating about God in any manner, and he is not relieved from the pain of the wounds that have been inflicted by the five sensations, in the same way that a wounded soldier does not experience relief until his bandages have taken proper effect. Therefore, a disciple of God should ascertain the mode of devotion from amongst the nine-fold devotion, which when performed, affixes his mind to God and does not allow volitions about anything other than God to occur. He should realise, ‘this is my propensity’ and then, keep that mode of devotion predominant within him. This narrative is a matter of principle [1].”

[1]

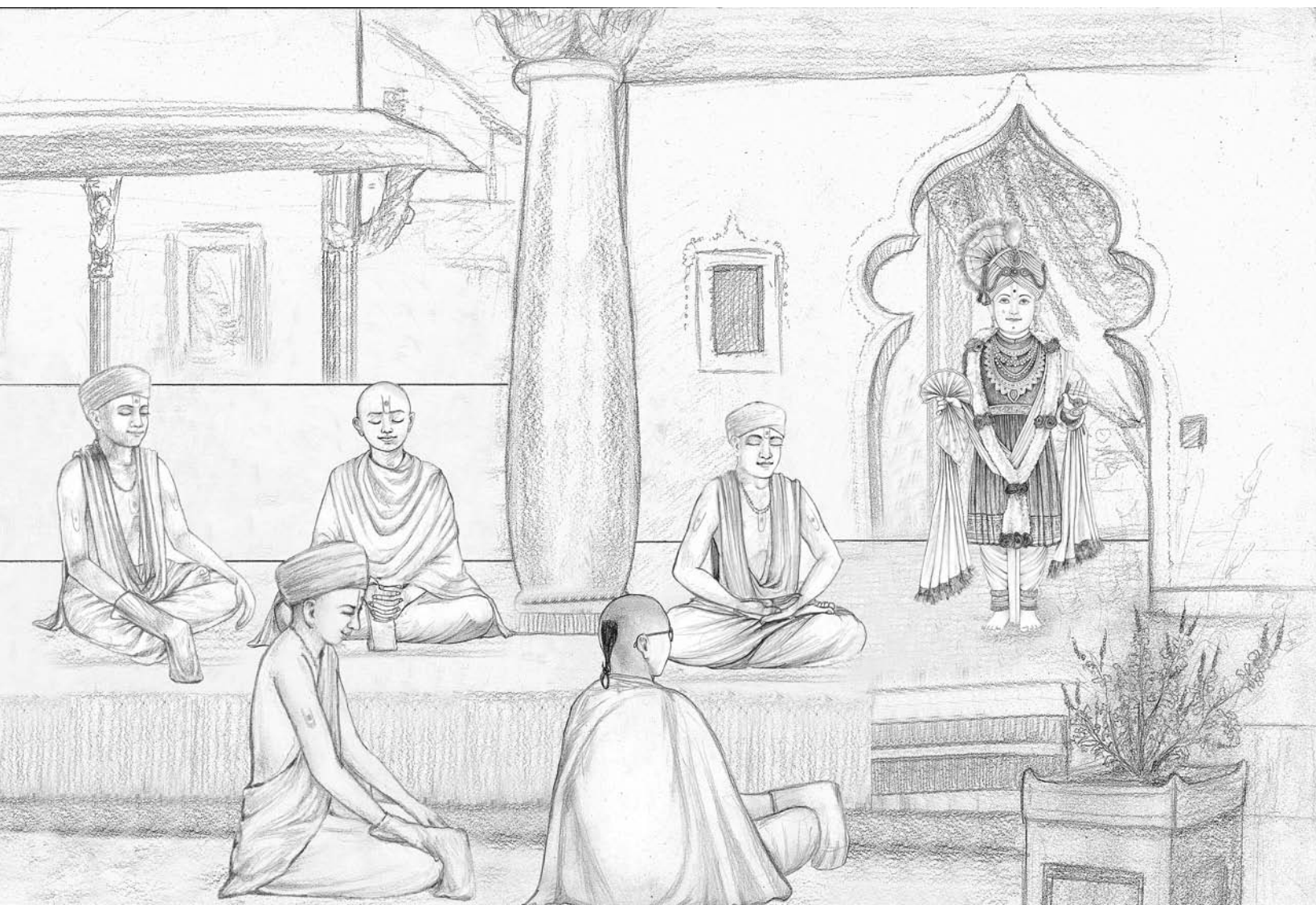
Gadhada Last Section, Vachanamrut 15 {249}

Rahasyarth Pradeepika Tika

In this Vachanamrut there is one merciful statement in which, Shreej Maharaj has stated that one should mentally worship God and recite His name whilst maintaining a particular propensity, i.e. the mode of devotion from amongst the nine-fold devotion, which prevents the five sensations from being recalled and inflicting wounds by their association with an adverse place, time, etc. Much benefit is attained by this. Someone who does not recognise his own propensity does not experience bliss [1]. This is the one topic.

Rahasyarth Pradeepika Tika 249

Sants meditate on the Murti of supreme Lord Shree Swaminarayan



Gadhada Last Section, Vachanamrut 16

In Samvat 1884, Ashadh Vad Amas (Tuesday 24 July 1827), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and was adorned with garlands of *mogra* flowers around His neck. Elegant tassels were draped from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- Shreejimaraj said, “I shall ask a question to the entire group of *munis* and all the *gruhasth* (1) disciples. Whoever is able to answer should do so. The question is as follows. (1) It is not difficult for a disciple of God to sever associations with a person within whom flaws exist. However, how can he sever associations with a person who has many auspicious virtues? Regardless of whether that person is a relative or not, one instinctively develops affection for someone who possesses auspicious virtues. Due to an attraction to those virtues, the affection for that person does not cease, even if one tries. Therefore, how can a disciple of God ensure that he does not develop affection for anyone other than God, regardless of the kinds of virtues that he may possess? That is the question.” Then, all the senior, eminent *sants* tried to give an answer in the manner that they could, but Shreejimaraj’s question was not answered. So Shreejimaraj explained, “Here! I shall answer the question. The answer is as follows. A chaste (*pativrata*) woman’s husband may be poor, unattractive, have a disease, or may be old. Still, when she sees another man who is rich, handsome, and young, she does not become even slightly attracted to those kinds of virtues. If the chaste woman affectionately looks at another man, or flirts with him, the chastity towards her husband is destroyed. If her husband’s guests or relatives come to her house, she would offer them food and drink because they are relatives of her husband, but she would not have even slight affection for them, in the same manner that she has for her husband. She does not take notice of their virtues in the same way that she discerns the virtues of her husband. Furthermore, she behaves only in accordance with the wishes of her husband. In that manner, a chaste woman has firm allegiance towards her husband. A disciple of God needs to have the same firm allegiance towards God. If firm affection, like that of a chaste woman, has developed towards a particular *Murti* of God that one has had the *darshan* of, similar affection should not exist for even a *sadhu* who is great, eminent and a *Mukta*. Such affection should not arise for even the other incarnations of his cherished deity (*Ishta-dev*), i.e. God. Affection should remain only for the *Murti* that has been attained; and one must remain in accordance with only the wishes of that *Murti*. One should have respect for others, but only because they are all considered to be associated with one’s God. If someone has such firm devotion, like that of a chaste woman, towards his cherished deity, i.e. God, affection does not develop in him when he sees others, regardless of how virtuous they may be. Take the example of Hanumanji, a disciple of Raghunathji (Ramchandraji). Many other incarnations manifested after Raghunathji, but Hanumanji’s chaste devotion remained only towards

Raghunathji. Hanumanji's devotion was like that of a chaste woman (Valmiki-Ramayan Uttarakand Chapter 39). A disciple of God who possesses such firm allegiance is said to have devotion like that of a chaste woman. The devotion of someone who does not have such a propensity is said to be like that of a prostitute's fidelity. Hence, a person must never perform the kind of devotion that would cause him embarrassment. A disciple of God should be thoughtful and have understanding; and have firm devotion to God, which is like the fidelity of a chaste woman [1]."

[1]

Gadhada Last Section, Vachanamrut 16 {250}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreejimaraj has stated that one should have affection towards Him like that of a chaste woman. His *Muktas* have the great virtue of bestowing salvation to souls, but still, one should not have the kind of affection towards them as one has for God; and one must never have any kind of affection for the other incarnations. One should behave in accordance with God's will. Hanumanji had allegiance to Ramchandraj, which did not alter, even after many other incarnations had manifested. Such allegiance should be developed towards God. After Him [Shreejimaraj], other incarnations may manifest, but still, one's allegiance to God must not alter. This constitutes devotion like that of a chaste woman. Someone who does not possess such a propensity is said to have devotion that is like a prostitute's fidelity [1]. This is the one topic.

Q1 It is said that if a chaste woman affectionately looks at another man, or flirts with him, the chastity towards her husband is destroyed. Shreejimaraj is in the place of the husband, and a disciple of Shreejimaraj is in the place of the chaste woman. However, who is being referred to as the other man? What should be understood as looking affectionately or flirting with him?

Ans The other man refers to all the incarnations. One may perform *darshan* to those incarnations, having realised that they are the incarnations of Shreejimaraj. That is acceptable. However, if someone performs *darshan* to them, having considered them to be just like Shreejimaraj, it is said that he has looked affectionately at them. If a person experiences the same joy by their *darshan* as he does by Shreejimaraj's *darshan*, it is said that he has flirted with them. Therefore, other than for Shreejimaraj, if an importance remains for any other incarnation, or if joy is experienced by seeing them, the fidelity of the disciple is destroyed.

Q2 It is stated that if guests or relatives of a chaste woman's husband came to her home, she would offer them food and drink because they are related to her husband. Who should be understood as the guests? What is meant by being related?

Ans Shreejimaraj is present within all incarnations, from Vishnu-Vairaj, etc., to Mul-akshar. They are referred to as the guests. The *Muktas* of Shreejimaraj are directly related to him. Therefore, they are referred to as the relatives.

Q3 It is stated that if firm affection, like that of a chaste woman, develops in a person towards a particular *Murti* of God that he has had the *darshan* of, he should not have similar affection for even the great, eminent *Muktas* or *sadhus*. What is meant by the particular *Murti*?

Ans The particular *Murti* refers to the human form of Shreej Maharaj who manifested through Dharma and Bhakti at Chhapaiya and has given His *darshan*. One should consider Him to be the cherished deity, and develop affection for Him. The kind of affection that exists for Shreej Maharaj should not exist for the eminent *Muktas*. In that case, how can such affection exist for the other incarnations? A person should have a strong affiliation with Shreej Maharaj as his cherished deity, just like a chaste woman has for her husband. Today, the *sakshat* Shreej Maharaj gives *darshan* in the form of idols (*pratima*). One should have fidelity like that of a chaste woman towards that *Murti*. The *Muktas* should be considered as being liberated souls.

Q4 It is said that a person should only remain in accordance with the wishes of his cherished deity. What is meant by the wishes?

Ans Shreej Maharaj has given commandments for *gruhasths* and ascetics. Appropriately abiding by these is referred to as remaining in accordance with His wishes.

Q5 Here, in this Vachanamrut, it is said that many other incarnations manifested after Raghunathji, but Hanumanji did not alter the chaste devotion that he had towards Raghunathji. A person who seeks salvation may develop affiliation, like that of a chaste woman, towards a particular incarnation and then, he may encounter the incarnator. If he severs his affiliation with the incarnation and instead, forms the affiliation towards the incarnator, will his chastity be marred or fortified?

Ans The affiliation, like that of a chaste woman, that Hanumanji had for Ramchandraji is said to be a determination based on idiocy. Shreej Maharaj has given greater praise to a knowledgeable person, who has based his determination on understanding, than He has to a person whose determination is based on idiocy. Such a knowledgeable person knows the difference between the incarnation and the incarnator, the attributes of being *sagun* and *nirgun*, being *anvay* and *vyatirek*, and the manners in which God's incarnations have appeared on the Earth. Hence, he recognises that Shree Swaminarayan alone is the master of all the incarnations and *Muktas*. When he meets the incarnator, he severs his determination from the incarnation and only develops fidelity, like that of a chaste woman, towards the incarnator. There is no disadvantage for him in doing that; in fact, there is only gain. This is because there is only one Lord of all, and He is the incarnator. Therefore, one should sever determination for the incarnations and develop determination for the incarnator. Until the *upasana* of the incarnator, who is the abode of all happiness, has been attained, supreme bliss has not been gained. Supreme bliss is attained only when one encounters the incarnator, recognises Him and develops *upasana* for Him.

Rahasyarth Pradeepika Tika 250

Gadhada Last Section, Vachanamrut 17

In Samvat 1884, Shravan Sud 6 (Monday 30 July 1827), Shreejimaraj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and a garland of flowers was adorned around His neck. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “In the Shreemad-Bhagwat, no other narrative is as astonishing as the story of Bharatji. This is because although Bharatji was the son of Lord Rushabhdev, he relinquished his kingdom, which encompassed the entire world, in order to attain God. He went into the forest and worshiped God. However, he fell in love with a young deer and consequently, the inclination (*vrutti*) of his mind became affixed to its form. Even though he was so eminent, due to that sin [of becoming fixated to the deer], he had to be born again as a deer. Therefore, from the infinite types of sins that exist, it is an immensely grave sin for a disciple of God, to have affection for anything other than God. Therefore, if a rational person contemplates about the story of Bharatji, an immense fear arises within his heart, ‘what if affection develops within me for something other than God?’ He remains extremely fearful in this way. After relinquishing his body of a deer, Bharatji was born again at the home of a Brahmin, but due to his fear of developing affection for something other than God, he remained disassociated from all worldly affairs and intentionally behaved like a madman (Shreemad-Bhagwat Section 5 Chapter 8 & 9). He lived in a way that he could keep his inclination constantly affixed to God.” As Shreejimaraj said this, the *aarti* of the Lord commenced, so Shreejimaraj went there [1].

[1]

Gadhada Last Section, Vachanamrut 17 {251}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreejimaraj has stated that it is an immensely grave sin for His disciples to have affection for anything other than Him. Therefore, one must eliminate affection from everywhere else and maintain a constant inclination towards the Lord [1]. This is the one topic.

Q1 The narrative of Bharatji is said to be astonishing. What is the astonishing aspect of that episode?

Ans Bharatji went to the forest, having given up his kingdom and wealth; he renounced so much and performed great austerities. However, he committed the grave sin of developing affection for a young deer, as a result of which, he had to go through three further births. Therefore, immense misery is inflicted due to intense passions. By hearing about this episode, the fear arises within all, ‘if intense passions remain, one faces dire misery.’ The other astonishing aspect is that throughout the entire episode, Bharatji remained contemplative about God.

Rahasyarth Pradeepika Tika 251

Gadhada Last Section, Vachanamrut 18

In Samvat 1884, Shravan Vad 10 (Friday 17 August 1927), Shreejimaraj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. Garlands of flowers were adorned around His neck and tassels of flowers were draped from His turban (*pagh*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj's nephew, Raguvirji asked a question. (1) "What is the reason that the condition of the soul that exists in the wakeful (*jagrat*) state does not remain the same in the dream (*swapna*) state?" Shreejimaraj replied, "The condition of the soul in the dream state is the same as it is in the wakeful state, because the same desires that arise in the waking state emerge during the dream state [1]." [1]
- (2) Nirlobhanand Swami asked, (2) "Oh Maharaj! Objects that have never been seen or heard about during the wakeful state sometimes arise in dreams. What is the reason for this?" Shreejimaraj replied, "If objects that have never been seen or heard about arise [in dreams] it should be realised that those passions are related to the deeds performed during previous births [2]." [2]
- (3) Akhandanand Swami then asked, (3) "Oh Maharaj! Once a soul has become a disciple of God, for how long does the influence of deeds performed during previous births remain?" Shreejimaraj replied, "When that soul comes into contact with a *Sat-purush* and continues to associate with him, gradually, passions relating to past deeds become old. Eventually, those passions, which may lead him to endure birth and death, no longer remain active. It is like paddy that is three or four years old. It may be suitable for eating, but if it is sown in the ground, it will not grow. Similarly, when the passions relating to previous deeds become exhausted, they are no longer able to cause further births and deaths. Someone may ask, 'how does one know if the passions have become exhausted or not?' Here is an example. Two people have armed themselves with swords and shields, and are fighting each other. Whilst each person is attacking the other, it can be said that the strength of both is the same. However, as soon as one person starts backing away, it is evident that he is being defeated. In the same manner, within a disciple of God, whilst thoughts about God and about sensations occur simultaneously, it should be realised that the passions are potent. However, when the thoughts relating to God cast aside the thoughts about the sensations, it should be known that the passions have become exhausted [3]." [3]
- (4) Then, Shreejimaraj asked the *paramhansas* a question. (4) "How is it possible for other disciples to discern that a particular disciple of God has become free from any kind of arrogance about his own body (*deh-abhiman*) and that he detests the five sensations?"



Disciples remain associated with Shreej Maharaj. By this continued contact, the passions relating to their past deeds no longer remain active

Muktanand Swami then pleaded, “Oh Maharaj! It will not be possible for us to answer Your question, so have mercy and give the answer.” So then, Shreej Maharaj explained, “A disciple of God, who may be either a *gruhashth* or ascetic (*tyagi*), may have become free from arrogance about his body and detest the five sensations in him, but then, by the command of the Lord, he may have to behave as if he is arrogant about the body and indulge in the five sensations in whichever manner is appropriate for him. Here is an example to explain. A frail animal can be made to stand by propping it up with logs and holding it by the horns and tail. However, it remains standing only whilst it is held onto. As soon as it is let go, the animal falls to the ground. In the same manner, a person who is free from worldly passions enjoins himself with activities as much as the Lord commands him to do so. Also, a person may have a bow and arrow in his hands. The bow remains taut for as long as the person is pulling the bowstring. As soon as he lets go of it, the bow becomes slack again. Similarly, a person who has become free from passions enjoins himself in worldly issues as much as the Lord commands him to do so, and does not do anything that contravenes the Lord’s commands. However, the person who remains attached to the passions cannot become detached from worldly matters by himself, and furthermore, he cannot become free from them even when the Lord commands him to do so. Those are the characteristics of a person who is free from passions, and someone who remains attached to the passions [4].”

[4]

Gadhada Last Section, Vachanamrut 18 {252}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first, Shreej Maharaj has stated that the condition of the soul in the dream state is the same as it is in the wakeful state [1]. In the second question, the objects that have never been seen or heard about arise [in dreams] due to passions relating to deeds performed during previous births [2]. In the third question, by continuing to associate with a *Sat-purush*, the passions become exhausted, after which, they no longer have the potency to cause the person to endure births and deaths. The manner of recognising such passions is stated [3]. In the fourth question, Shreej Maharaj has stated that a person who has become free from passions enjoins himself in worldly issues as much as God commands the person to do so. However, a person who remains attached to such passions cannot become detached from them, even when God commands him to do so [4]. These are the four topics.

Q1 In Q.4, it is stated that one should behave as if he is arrogant about the body and indulge in the five sensations, in whichever manner is appropriate to do so. In which manner should one behave as if he is arrogant about the body? How should one indulge in the sensations?

Ans A disciple, who is free from passions, may have remained as a *gruhasth*. He should wear fine clothes and keep vehicles in accordance with his status and class, but should not keep the guise of a pauper. This is referred to as having an appropriate level of arrogance about his body. He should marry and keep his wife in his home, and indulge in food, drink, etc., as stipulated in the scriptures. This is referred to as indulging in the sensations to an appropriate degree. Someone who is an ascetic may deserve reverence because of the *sadhu*-like virtues that he possesses, his old age, or because of his scholarly prowess. If someone honours him, he should accept that commendation. This is referred to as keeping an appropriate level of arrogance about his body. He may prefer eating simple foods but he should eat whatever items of food are served to everyone else. He should not insist on eating just raw grain, fruits or flowers, or consuming flour. This is referred to as indulging in the sensations in an appropriate manner.

Rahasyarth Pradeepika Tika 252

Gadhada Last Section, Vachanamrut 19

In Samvat 1884, Shravan Vad 13 (Monday 20 August 1827), Swami Shree Sahajanandji Maharaj was presiding on a *gadi-takiya* placed on a dais, in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and garlands of *mogra* and *karnikar* flowers were adorned around His neck. A congregation of the group of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “There are two inappropriate characteristics that may exist in a disciple of God who has relinquished worldly life, which do not let him excel within the *Satsang*. One is lust (*kaam*) and the other is affection towards his own family. A person with those two inappropriate characteristics seems to Me, to be like an animal. Furthermore, from amongst these two, I have a particular detest for the person who has much affection for his own family. Therefore, someone who has relinquished worldly life must not keep even the slightest of affection for his own relatives. This is because it is a bigger sin to have affection for one’s relatives than it is to commit the five grave sins. An ascetic (*tyagi*) disciple of God must recognise that his soul is separate from his body and the relatives of that body. He must acknowledge, ‘I am a soul; I am not in any way related to anyone else.’ The relatives of the body should be considered to be the same as the relationships that existed whilst in the other 8.4 million species of life. If someone takes into consideration the greatness of a particular relative because of the fact that he is also a disciple, then firstly, there would be affection for him being a relative and furthermore, he would consider that individual to be great because he is a disciple. Therefore, he forms a greater affection for that person than he does for God and His disciples. If someone has a natural affection for his relatives, considering them to be disciples of God, his birth becomes futile. Furthermore, someone may not be his relative but may serve him. An inherent affection for such a person may also develop. An understanding person must not have affection for even someone who serves him, even if he is a disciple of God. It is akin to sugared milk into which a snake has put its mouth in; it is considered to be poison. Similarly, one must not have affection for another person where there is a selfish motive, in the form of receiving his services, and even more so, where this is combined with the person being a disciple of God. This is because, one’s own soul can become bound by such affection, and just as one contemplates about God, contemplation about the person with whom there is a selfish motive also occurs. That itself is regarded as being a hindrance in his worship of God. In the case of Bharatji, the young deer itself became the cause of ignorance (Shreemad-Bhagwat Section 5 Chapter 8 - 9). In the same manner, a disciple of God must regard everything that causes a hindrance in his worship of God to be the cause of ignorance and he should completely discard such things. The issue stated here should be discussed and heard by all the groups of *sants* and *sankhya-yogi* disciples every day. The senior person in each group should talk about the details of this narrative every day and the others should listen to it. If the senior person does not talk about this matter on a particular

occasion, he should fast on that day; and the listener who does not go with enthusiasm to listen to such a narrative about God, should also observe a fast. One must very firmly abide by this command [1].”

[1]

Gadhada Last Section, Vachanamrut 19 {253}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that an ascetic who has lust, and affection for his relatives, is like an animal. In particular, He detests the person who has affection for relatives. Therefore, an ascetic should not have even the slightest of affection for relatives, nor should he have affection for the person who takes care of him. A fast should be observed by someone who does not talk about this matter each day or does not listen to such a narration [1]. This is the one topic.

Rahasyarth Pradeepika Tika 253



Gadhada Last Section, Vachanamrut 20

In Samvat 1884, Shravan Vad Amas (Wednesday 22 August 1827), at night time, Swami Shree Sahajanandji Maharaj was presiding at His own living quarters, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Then, Dinanath Bhatt asked, (1) “Oh Maharaj! Kaal is the power of God and a deed (*karma*) is whatever has been done by a soul. However, in actual terms, what is a disposition (*svabhav*)?” Shreejimaraj replied, “The deeds that have been performed during previous lives reach a state of complete fruition and become homogeneous with the soul. In the same way that fire pervades in iron, the deeds that have reached fruition become homogeneous with the soul. Such deeds themselves are referred to as a disposition, passion and temperament [1].” [1]
- (2) Muktanand Swami then asked the question, (2) “Oh Maharaj! You stated that the deeds that have become homogeneous with the soul are themselves the disposition and passion. What is the manner of eradicating these?” Shreejimaraj replied, “It seems that the only way to eliminate such passion is to perform devotion to Lord Shree Krishna, whilst having a conviction about the soul (*aatma-nishta*). By only performing devotion, but not having a conviction about the soul, one may become attached to other objects in the same manner that one has affection for God. Therefore, performing devotion, together with having a conviction about the soul, is the only manner of eradicating passion. A person who has a conviction about the soul may become disturbed by an adverse place, time, etc., just like ignorant people do, but the disturbance does not persist for long [2].” [2]

Gadhada Last Section, Vachanamrut 20 {254}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreejimaraj has stated that the deeds that have reached fruition and become associated with the soul are called a disposition, passion and temperament [1]. In the second question, it is said that performing devotion whilst having a conviction about the soul is the manner of eliminating such desires [2]. These are the two topics.

Q1 In Q.2, it is stated that a person who has a conviction about the soul may become disturbed by an adverse place, time, etc., i.e. he may become infatuated. However, in GFS.61 Q.1, it is said that the patience of someone who has a conviction about the soul never wavers. How should this be understood?

Ans A person who has a firm conviction about the soul is being referred to in GFS.61 whereas here, in this Vachanamrut, it refers to someone who has an ordinary kind of conviction about the soul.

Rahasyarth Pradeepika Tika 254

Gadhada Last Section, Vachanamrut 21

In Samvat 1884, Bhadarva Sud 9 (Friday 31 August 1827), Swami Shree Sahajanandji Maharaj was presiding on a dais on which *gadi-takiya* had been placed, in the west-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and garlands of *chameli* flowers were adorned around His neck. A congregation of a group of all the *munis* and disciples from different regions had assembled before His lotus face.

- Then, Shreejimaraj commanded Gopalanand Swami and Shuk Muni to start a session of (1) questions and answers. Shuk Muni asked Gopalanand Swami, (1) “By becoming devoted to God, a soul traverses the Maya of God and attains Akshardham. Through observing the religious decree, he attains the abode of a deity and when the merits of the accrued virtuous deeds have been exhausted, that soul falls from that abode. Now, whenever there is a decline in the observance of the religious decree, the incarnations of God manifest to re-establish the religious decree. However, they do not manifest to establish devotion. It seems that what can be attained by devotion, cannot be attained through observing the religious decree. The question is, how can the religious decree become equal in greatness to devotion?” Gopalanand Swami then started answering the question. However, no matter which way he explained, the religious decree became a facet of devotion, but he was unable to explain how its greatness could become equal to that of devotion itself. Hearing this, Shreejimaraj started laughing profusely. He said, “The answer to that question is very difficult so here, I shall answer it. The religious decree is of two kinds: the religious decree of abstaining from activities and the religious decree of carrying out activities. Both these kinds of religious decree can be either related to God, or unrelated to Him. Of these two types, the disciples Narad, Sanak, etc., Shukji, Dhruv, Prahlad, Ambarish, etc., adopted the kind of religious decree that is associated with God. That religious decree is called the Bhagwat religion. It is also referred to as the Ekantik religion. Such religious decree and devotion are not two separate entities; they are indeed one. Whenever the incarnations of God manifest, they manifest for the establishment of that same religious decree. The religious decree of one’s caste (*varna*) and stage of life (*ashram*) is immensely inferior to the Bhagwat religion, because it is through the Bhagwat religion that a soul traverses the Maya of God and attains the abode of Purushottam. Both the Bhagwat religion and devotion have an equal importance; the attainment from both is also the same. In this manner, devotion and the religious decree have the same greatness [1].

[1]

“From this, the religious decree relating to the regulation of one’s caste and stage of life is immensely inferior and the fruits attained are also temporary [2].

[2]

“My own nature is such that even if I try to develop affection for anyone other than God and the disciples of God, it cannot happen. I feel that the inclination of My soul is like that of Jad-Bharat, Shukdev, Dattatreya and Lord Rishabhdev. I too prefer to remain in the forests,



Shreej Maharaj states His yearning of wanting to remain in the forests and mountains, away from cities and people; and there, to remain in solitude and meditate on God

mountains and jungles, but do not like living in great big towns or cities. Such is My natural disposition. However, for God and the disciples of God, I am staying amongst the millions of people. It still seems to Me as if I am living in the forests because I am able to remain unattached, exactly as I would if I actually lived in the forests. I am not living amongst the millions of people due to any personal interest; I remain amongst the masses of people for the sake of God and His disciples. I consider that anything I do for the disciples of God is actually abstaining from activities. Regardless of the kinds of errors that a disciple of God may have made, I am not able to demerit him for those flaws. I believe that if there are some minor, innate dispositions in a disciple of God, they should be ignored. If however such flaws exist in oneself, one should endeavour to eliminate them; when they exist in another disciple of God, those flaws should not be considered. One may demerit another disciple only when he has violated the major *vartmans*, but should not discern the minor flaws that may be inherent in the disciples of God and demerit him for those [3].

[3]

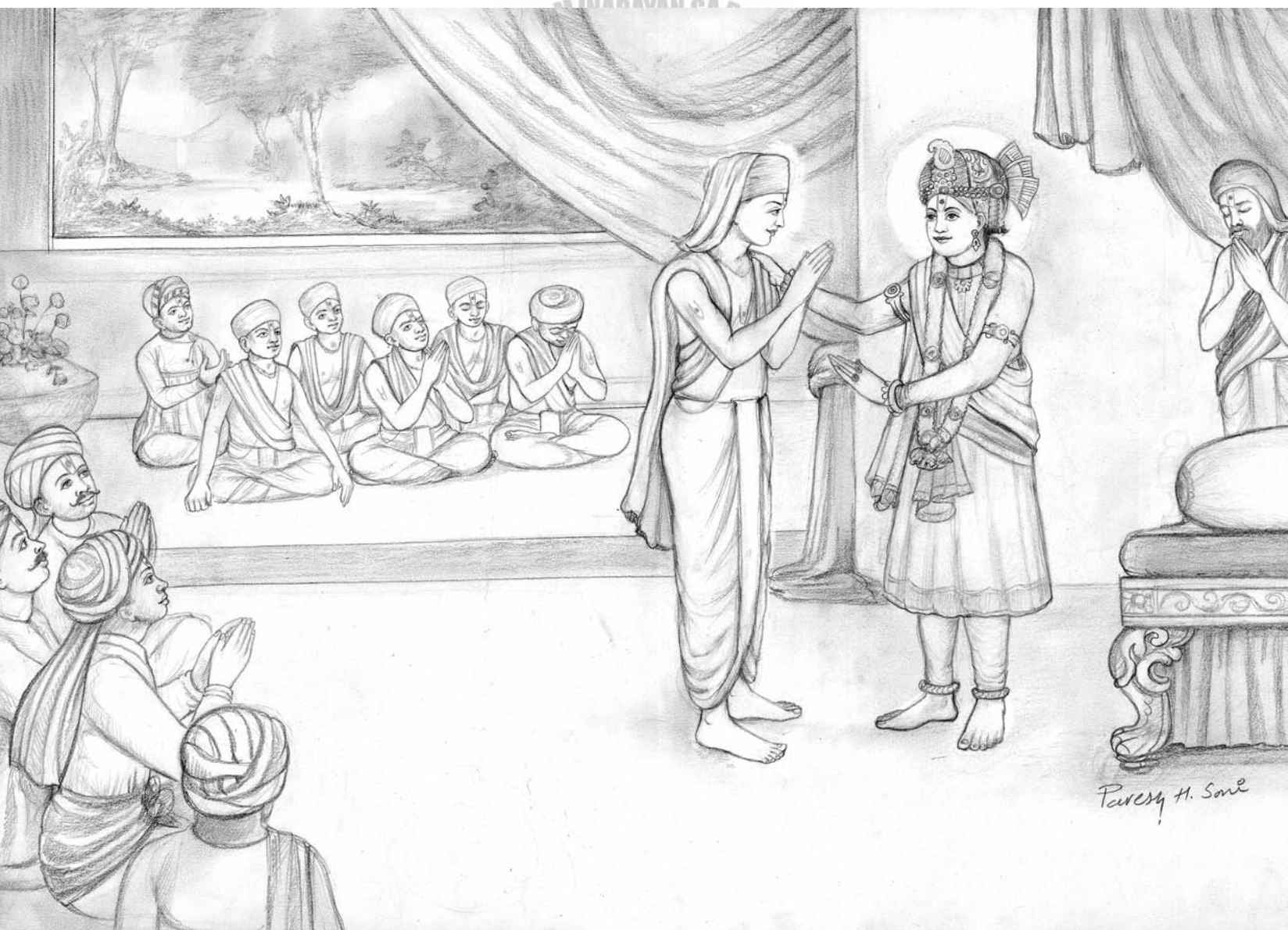
“One should not become pleased by winning arguments and debates with a disciple of God. Instead, one should become pleased only by being defeated by him. A person who conquers a disciple of God whilst debating is more sinful than someone who has committed the five grave sins. I do not even like the sight of a person who utters words of criticism to Me about a disciple of God. If someone is being malicious towards a disciple of God, I cannot even palate food or water from his hands. He may be a relative of My body, but I detest him immensely if he is malicious towards a disciple of God [4].

[4]

“The reason for this is that we are souls. So why would we want to have any kind of affection for the relatives of the body? We have developed affection for God and the disciples of God with the understanding that we are souls. We have not developed affection because of any association with the physical body. If someone is unable to behave independently in this way, the enemies, such as lust (*kaam*), anger (*krodh*), greed (*lobh*), infatuation (*moh*), arrogance (*mad*) and resentment (*matsar*), undoubtedly harass him. If anyone performs devotion without recognising himself as a soul, his true nature will be exposed in the *Satsang* [5]. [5]

“The reason for this is that this *Satsang* is extraordinary and all the disciples of this *Satsang* are just like the attendants of God in Shwet-dweep, Vaikunth and Golok. I swear in the name of God and His disciples that this disciple [Gopalanand Swami] is superior to the attendants of God that reside in those divine abodes that are beyond all (Shree Durgpur-mahatmya Part 2 Chapter 83 Verse 1 - 21) [6]. [6]

During His discourse, Shreejimaraj points to Sadguru Shree Gopalanand Swami and swears in the name of God and all His disciples that Shree Gopalanand Swami is the superior of all



“Someone who is not immensely firm in his spiritual knowledge (*gnan*), asceticism (*vairagya*), religious decree (*dharma*) and devotion (*bhakti*) will undoubtedly wane with time. Consider string that has been coated with wax. It remains taut in winter and the monsoon seasons, but during the summer, it will definitely wilt. In the same way, whilst a disciple here is happy in every way and receives praise in the *Satsang*, it is as if he is in the winter or monsoon seasons. At such times, it will appear that he possesses staunch spiritual knowledge, asceticism, religious decree and devotion. However, when he faces summer, in the form of insult in the *Satsang* or a physical illness, his spiritual knowledge, asceticism, religious decree and devotion wanes in the same way that the waxed string wilts. Still, I do not abandon that individual; he becomes indifferent by his own accord and recedes from the *Satsang*. Then, even though he is regarded as a disciple, he does not experience the *Satsang*’s bliss. Therefore, whilst in the *Satsang*, there should be an extremely firm understanding that one is a soul; one should affiliate with the *Satsang* in a way that affection for the body or the relations of the body remains. For example, a gold chain remains the same during all six seasons but does not wilt during the heat of summer. Similarly, if someone has firmly established the *Satsang* within him, he does not regress from the *Satsang* in any manner, regardless of the kinds of miseries he faces or the insults he endures in the *Satsang*. Only such a firm Vaishnav disciple is My relative and only such a person is of My own caste. Whilst in this body, I want to reside only amongst such Vaishnavs, and even in the abode of Lord Shree Krishna, I want to live amongst such Vaishnavs. This is what I have determined. You should also have the same determination because you have all taken patronage under Me and therefore, I must tell you what is constructive for you. A friend should be recognised as someone who says things that are constructive, even though they may be distressing. That is the characteristic of a friend. For that reason, you must understand this matter [7].”

[7]

Gadhada Last Section, Vachanamrut 21 {255}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, Shreej Maharaj says that if the religious decree of abstaining from activities, or performing activities, are associated with God, that religious decree is called the Bhagwat religion. Such religious decree and devotion are indeed one. God has manifested for the establishment of that religious decree. Through the Bhagwat religion, a soul attains God’s abode [1]. The fruits attained from the religious decree of one’s caste and stage of life, are temporary [2]. God prefers to reside in the forests, mountains and jungles, but still, for the sake of His disciples, He stays amongst the masses of people. He regards performing activities for His disciples actually to be abstaining from activities. One should not demerit the Lord’s disciples in consideration of their minor flaws. One may demerit a disciple only if he has violated the major *vartmans* [3]. Someone who defeats the Lord’s disciples during a debate is more sinful than someone who has committed the five grave sins.

God does not even like the sight of a person who utters words of criticism about His disciples; He cannot even palate food or water from the hands of such an individual [4]. One must not have any kind of affection for the relatives of the body. A person should develop affection for God whilst understanding that he himself is a soul. Someone who is unable to behave independently as a soul will be inflicted by perversions such as lust [5]. This disciple, i.e. Gopalanand Swami, is superior to all of God's attendants in His divine Akshardham [6]. Someone who is not immensely firm in his spiritual knowledge, asceticism, religious decree and devotion, will undoubtedly wane with time. Still, the Lord does not abandon that individual, but the person recedes from the *Satsang* of his own accord. One should remain determined about residing with strong disciples, both here in this world and in Akshardham [7]. These are the seven topics.

Q1 In T.1, it is stated that Shreejimaraj started laughing profusely. What is the reason that He laughed so much?

Ans Jivuba, Laduba and Rajba had previously asked this question to Shreejimaraj in the Akshar Ordi. Shuk Muni heard the answer that Shreejimaraj gave. However, Shuk Muni asked the same question to Gopalanand Swami. This made Shreejimaraj laugh because by asking a question, the answer to which he had heard previously from Shreejimaraj, Shuk Muni was engaging in a debate with His eminent *Mukta*.

Q2 In T.3, Shreejimaraj has said that the inclination of His soul is like that of Jad-Bharat, etc. However, a soul is immersed in Maya and has to endure birth and death, whereas Shreejimaraj is beyond the Jeev (i.e. souls), Maya, Ishwar, Brahm, Akshar and *Mukta* categories. He is the divine, immensely lustrous (*chaitanya-ghan*) *Murti*. Still, why has He referred to Himself using the word 'soul'?

Ans He has indicated His own preference. In the same manner that Jad-Bharat, etc., did not like to reside amongst people, Shreejimaraj too prefers not to live amongst the people. Anyone who gives life is called a soul. Shreejimaraj is the granter of bliss, source of enlightenment and the invigorator of all, including the souls and Ishwar. In that manner, He gives life to all, because of which, He has referred to Himself by the word 'soul'. Further explanation of this is given in the Rahasyarth of GMS.56 Q&A.1.

Q3 In T.6, it is said that all these disciples are just like the attendants of God who exist in Shwet-dweep, Vaikunth and Golok. However, it is subsequently said that they are like the attendants of God who remain in Akshardham i.e. the divine abode that is beyond all. How should this be understood?

Ans When Shreejimaraj and His *Muktas* preside on the Earth for the salvation of souls, the attendants and Lords of all the abodes, such as Golok, assume human forms on the Earth and come into the *Satsang* in order to attain salvation for themselves. The congregations will therefore be comprised of them all, as well as of His own *Muktas*. Those who have come from places such as Golok have been called the attendants of those abodes. The *Muktas* who have come from Akshardham have been said to be superior to those groups.

Q4 Shreej Maharaj swore in His own name and that of His own disciples that He considers 'this disciple' to be superior to His attendants who reside in the divine abode. That divine abode refers to His lustrous Akshardham. However, He refers to him being superior to the attendants of that Akshardham, i.e. superior to His *Muktas*. What is meant by being superior? Who is being described as being superior?

Ans Within Shreej Maharaj's abode, the *Param-ekantik-muktas* reside in front of Shreej Maharaj and attend to His services. Even above them are the *Anadi-muktas* who reside within the *Murti* of Shreej Maharaj. Those *Anadi-muktas* have been said to be superior. 'This disciple' refers to Shree Gopalanand Swami. Shreej Maharaj pointed to Shree Gopalanand Swami when He said these words. Shreej Maharaj is scolding Shuk Muni about debating with his *Anadi-mukta*, who resides within His own *Murti*.

Q5 Shreej Maharaj has said that only a firm Vaishnav disciple is His relative and only such a person is of His own caste. Furthermore, whilst in His body, He wants to remain amongst such individuals and even in the abode of Lord Shree Krishna, He wants to live amongst such Vaishnavs. Who does Shreej Maharaj refer to as Vaishnavs? What should be understood by 'His relative'? Who does He refer to as His caste? Who is He referring to as Lord Shree Krishna?

Ans He has referred to His own *Muktas* as Vaishnavs. No-one is as close to Him as His *Muktas* are, and so they are referred to as His relatives. Those *Muktas* have attained similar qualities to God, for which they are referred to as of His own caste. He eternally resides in Akshardham with His *Muktas*. Whilst remaining in Akshardham, He gives *darshan* in order to bestow salvation to souls in this world. Even then, the *Muktas* always reside with Him. He never separates from them. Shreej Maharaj says that He wishes to reside with them, which means He does indeed reside with them. He has referred to Himself as Shree Krishna.

Rahasyarth Pradeepika Tika 255

Gadhada Last Section, Vachanamrut 22

In Samvat 1884, Bhadarva Vad 4 (Sunday 9 September 1827), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing and tassels of white flowers were draped from His turban (*pagh*). Garlands of white flowers were adorned around His neck. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. The *paramhansas* were singing a Vishnu-pad, with the accompaniment of *dukad* and a *saroda*. At that time, Shreejimaraj was presiding in deep thought.

- (1) Shreejimaraj then said, (1) “The propensity of a disciple with loving devotion (*prem-lakshana-bhakti*) towards God has been described in this devotional song (*kirtan*). Such is the propensity of Zinabhai. Also, Parvatbhai and Mulji (Aadarsh-bhakta-gatha Chapter 6,7 & 28) possessed such a propensity. I was therefore pondering deeply that there may also be others in the *Satsang* who have the same propensity. All affection for the five sensations recedes from a person who has such a propensity, i.e. that of loving devotion towards God. A conviction about the soul (*aatma-nishta*) remains automatically within such an individual [1].” [1]

- (2) Muktanand Swami asked, (2) “Narsinh Mehta worshipped Lord Shree Krishna with sentiments of friendship towards him, whereas other disciples, such as Narad, worship God with sentiments of servitude. Of these two kinds of disciple, whose devotion should be regarded as being better?” Shreejimaraj replied, “The devotion of Narsinh Mehta, the Gopis and Narad, Sanak, etc., is not of two types; it is in fact the same kind of devotion. Both a man’s and woman’s body are material and destructible. However, the worshiper, who is the soul, is neither male nor female; it is independent and conscious (*chaitanya*) [2].” [2]

“When the soul leaves the body and goes to the abode of God, it attains a kind of body, in accordance with the will of God, or assumes a form in accordance with the type of service that it intends to serve God with [3].” [3]

“If a disciple of God develops the same kind of affection for wealth, women and other objects as he has for God, he cannot be regarded as being an ardent disciple of God. Whilst being a disciple of God and performing devotion to God, if one commits sins, and develops inappropriate passions in the *Satsang*, those sins become irreversibly embedded within him. Even looking at a disciple of God with lustful intentions whilst in the *Satsang*, is more sinful than being outside of the *Satsang* and physically associating with another woman. Someone who wants to develop firm affection for God must not allow any such sins to remain in his intellect. This is because a disciple of God is akin to one’s own mother, sister or daughter. Within the world, only an incredibly sinful individual has lustful desires for a woman from his own family. Therefore, a person who has inappropriate thoughts about a disciple of God is gravely sinful; he will never be freed from that sin. Someone who wants to become an amorous (*rasik*) disciple should discard any such sins and only then become an amorous disciple [4].” [4]

“The greatest amongst all sins is to perceive flaws in God and His disciples. Due to such a demerit-perceiving intellect, enmity is formed towards God and His disciples. Even someone who has killed millions of cows, consumed alcohol and meat, and has committed adultery with the wife of his teacher on many occasions, may be redeemed from those sins at some time. However, someone who is malicious towards God and the disciples of God never becomes free from that sin. If that person is a man, he becomes a male demon; if the person is a female, she becomes a female demon. Even after numerous subsequent births, they never cease being demons; hence, they never become disciples of God [5].

[5]

“If someone has just begun betraying a disciple of God and has not become truly treacherous, his treacherous intellect can be rectified by associating with a *Mota-purush* (*Sat-purush*). However, once such a treacherous intellect has become mature, it does not recede by any means. Someone is in the initial stages of being treacherous may realise, ‘I have betrayed God and the disciples of God and by that, I have committed a grave sin. I am extremely vile whereas God and the disciples of God are immensely great.’ In this manner, if he recognises the virtues of God and God’s disciples and is able to identify his own flaws, his sins may be destroyed, irrespective of how dire they may be. No sin displeases God or hurts Him as much as when someone betrays His disciple. When Jay and Vijay insulted Sanak, etc., in the abode Vaikunth, God immediately went to Sanak, etc., and said, ‘anyone who is malicious towards *sadhus* like you is my enemy. You have done a very good deed by cursing Jay and Vijay. Even if my own hand were to betray devout *Brahmins* such as you, I would cut it off. In that case, what can be said about the fate of others?’ The Lord of Vaikunth said these words to Sanak, etc. Due to the sin of betraying the disciples of God, Jay and Vijay had to become demons (Shreemad-Bhagwat Section 3 Chapter 15 - 16). In similar ways, all those who have been treacherous towards the disciples of God have fallen from their high statuses. Such examples are found extensively in the scriptures. Anyone who wishes for his own welfare must not betray a disciple of God. If he, either knowingly or unknowingly, happens to betray a disciple of God, he should bow down to that person’s feet, beg for forgiveness, and behave in a manner that pleases him [6].”

[6]

Gadhada Last Section, Vachanamrut 22 {256}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut amongst which, the first is a merciful statement. In this, Shreej Maharaj has stated that all affection towards the five sensations recedes from a person who has a propensity of loving devotion [towards God]. A conviction about the soul remains automatically within such an individual [1]. In the second question, Shreej Maharaj has stated that the devotion of both someone who worships Him with sentiments of friendship and someone who worships Him with sentiments of servitude, are the same [2]. When a disciple of

God leaves his body and goes to the abode, the kind of body attained is in accordance with God's will, or the wish of the disciple [3]. Someone who has inappropriate thoughts about a female disciple is gravely sinful [4]. Someone who perceives flaws in the Lord's disciples becomes a demon [5]. If a person's treachery has not matured, it is possible that his treacherous intellect can be rectified by associating with a *Mota-purush*. However, the treacherous intellect does not recede by any means from someone whose treachery has become mature. God becomes extremely displeased with someone who betrays His disciples. God may have become extremely acquiescent to that individual; congruency may have developed between him and God; and he may have offered services to God in the same way that God's own hands serve Him. Still, God would forsake that person if he betrays His disciples. If a person has betrayed someone, he should behave in a manner that pleases that [betrayed] person [6]. These are the six topics.

Q1 In Q.2 T.3, Shreej Maharaj has stated that one attains a kind of body, in accordance with His will or the will of His disciple; and in this manner, one remains in His service. What kind of form would be attained by the will of Shreej Maharaj? What kind would be attained by one's own will? And what would be the kind of service performed in the abode?

Ans Someone who is trusting has no understanding about the path of spiritual knowledge. He does not know the manner in which one resides in the abode of God. Therefore, God makes him *murtiman*, just like Himself. This constitutes attaining a body according to the will of God. Someone who has a propensity for spiritual knowledge knows that within the abode of God, reside the *Muktas*, who have a similar form to God. He knows that he will become *murtiman*, just like them. God also makes those individuals *murtiman*, just like Himself. This constitutes attaining a body according to the will of the disciple. Having servitude towards Shreej Maharaj constitutes offering one's service to Him.

Rahasyarth Pradeepika Tika 256

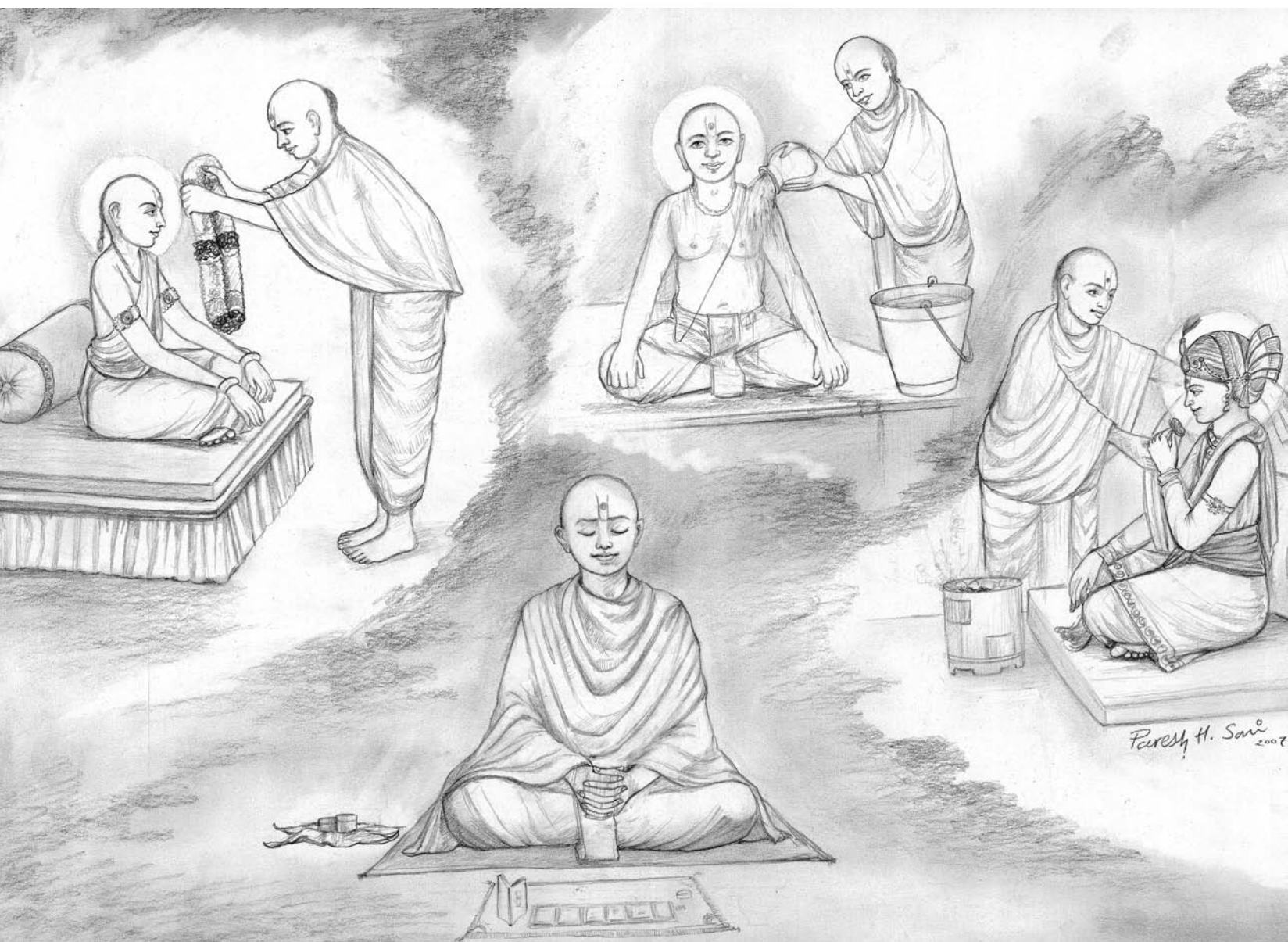
Gadhada Last Section, Vachanamrut 23

In Samvat 1885, Aso Sud 15 (Wednesday 22 October 1828), during the night, Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the centre of the courtyard of His own living quarters, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj mercifully said to all the disciples, (1) “A disciple of God should perform the mental worship (*mansi pooja*) of God every day. The way to perform that mental worship is as follows: The mental worship should be different during each of the three seasons, i.e. summer, winter and monsoon. During the four months of summer, one should firstly bathe God with fresh, cool, fragrant and clean water. He should then be offered a washed, white *khes* to wear, which is fine, light and thick. God should be seated on a splendid seat and then sandalwood paste, which has been prepared by rubbing fragrant Maliyagar sandalwood and collected in a bowl, should be applied over His entire *Murti*. Firstly, it should be applied to His forehead and then, one should concentrate on looking at His forehead. It should then be applied to His hands and then one should concentrate on looking at His hands. The sandalwood paste should then be applied to His chest, abdomen, thighs, calves, and His other body-parts. One should then concentrate on looking at each of these parts. Splendid *kunkoo* should then be applied to His lotus feet and soles, after which, one should concentrate on looking at God’s lotus feet. God should then be adorned with garlands of fragrant flowers, such as *mogra*, *chameli*, rose and *champo*, and various flower ornaments, such as bracelets, armlets and cap, should be offered to Him. A finely woven cloth, which is light and as white as a *mogra* flower, should be offered to God for tying around His head. A white, fine, beautiful shawl (*pachedi*) should then be draped around Him. One should then embrace God, either once, twice, or however many times one likes, in accordance with the degree of affection that arises for Him. God’s lotus feet should then be placed on one’s chest and then on one’s head. Due to the embrace with God, the sandalwood paste applied to His body will have smeared onto one’s own body; and due to placing God’s lotus feet on the chest and head, the *kunkoo* would have smeared onto one’s own body. Also, petals from the flower garlands would have stuck onto one’s own body. One should concentrate on all of this and realise, ‘the sandalwood paste, *kunkoo* and garlands that have been consecrated by God have touched my body’. During the four months of winter, one should first bathe God with warm water. He should then be given a white scarf (*khes*) to wear. A velvet mattress covered with a white drape should be placed on a dais for God to preside on. He should be given trousers (*surval*) and a coat (*dagli*) to wear, and a lavish saffron turban (*reto*), embroidered with golden threads, should be adorned on His head; and another such cloth should be tied around His waist. A beautiful scarf should also be draped over His shoulders. Various items of jewellery made of diamonds, pearls, gold and rubies should be adorned on

all the different parts of God's body. He should be adorned with a pearl necklace. Then, having offered all this clothing and jewellery, one should concentrate on looking closely at the different parts of God's body. A round mark of *kunkoo* should be applied to God's forehead. During the four months of the monsoon, the kind of mental worship that should be performed involves contemplating that God has returned from another village and all His white clothes are wet, or that He had gone to the river to bathe with the *paramhansas* and has returned from there with all His clothes still completely wet. Therefore, once all His wet clothes have been removed, He should be given saffron clothing to wear. Yellow sandalwood paste, mixed with saffron, should be applied to His forehead. During the summer, one should contemplate about taking God to an open space, or to a flower garden. During the winter and monsoon, one should contemplate that God is presiding in a splendid balcony room, or in a mansion.

Five times during each day, the mental worship of Shreejimaraj should be performed; and this worship should be varied in accordance with the seasons. By that, a disciple's love for God increases



One should contemplate about offering items of food for God to dine, including items from the four categories of food, namely crunchy, chewy, and those that can be licked or sucked. The kinds of foods that one likes should be thought about and offered to God even if God does not like that particular food. Other items of worship, such as incense, lamps and *aarti*, should be contemplated about and offered in an appropriate manner to God. In that manner, if a disciple varies the mental worship in accordance with the seasons, his affection towards God increases and that soul benefits greatly. Everyone that has heard this discourse should remember it and mentally worship God in this manner each day. Never before have I talked about this matter [1].”

[1]

- (2) Shreejimaraj then narrated another issue in which He said, (2) “When God and His disciples become pleased with someone, that person should think, ‘it is my great fortune that God and His disciples have become pleased with me.’ In order to impart a lesson, God and His disciples may scold someone. Under such circumstances, that person should think, ‘it is my great fortune that God and His disciples have scolded me; the flaws that exist in me will be rectified.’ In this manner, a person should become pleased when rebuked, but no grief should arise in his mind. He should not become upset or consider his own soul to be immensely sinful. He should remain content. This discourse is worth remembering [2].”

[2]

Gadhada Last Section, Vachanamrut 23 {257}

Rahasyarth Pradeepika Tika

There are two merciful statements in this Vachanamrut. In the first, Shreejimaraj has stated that His disciples should perform mental worship to Him. The worship should be varied according to the seasons. One’s affection towards God increases by this [1]. In the second, when God and His disciples scold someone, he should remain pleased, but not become upset [2]. These are the two topics.

Q1 In Q.1, it is said that one should perform the mental worship in differing ways. Is there a way of performing mental worship, apart from the manner described here?

Ans The mental worship narrated here, in this Vachanamrut, is that performed with the sentiments that God is before oneself (*avar-bhav*), whilst the other kind of mental worship involves believing oneself to be divine, conscious and without any body parts; and contemplating on the *Murti* of Shreejimaraj within one’s soul. That *Murti* is contemplated to be divine and lustrous. All the objects that are offered for God to dine and wear should be contemplated as being as divine as the *Murti* itself. They should not be considered as being different to the *Murti*. This mental worship is performed with the sentiments that one is completely congruent with God (*par-bhav*).

Q2 In Q.2, it is stated that this discourse is also worth remembering. Which does this refer to?

Ans It is stated that the discourse about performing mental worship to God should be remembered. Also, in order to impart a lesson, Shreej Maharaj and the senior *sants* may scold a person. That person should not think, 'there are flaws within me therefore, I am sinful.' If he thinks this, he becomes dejected and loses courage, as a result of which, he falls from the path of salvation. He should not consider himself to be sinful. He should instead think, 'Shreej Maharaj and His senior *sants* have shown mercy on me by scolding me; now my faults will be destroyed.' In this manner, one should become pleased, not dejected. These two discourses should be remembered.

Rahasyarth Pradeepika Tika 257



Gadhada Last Section, Vachanamrut 24

In Samvat 1885, Aso Vad 12 (Tuesday 4 November 1828), Shreejimarharaj was presiding in the temple of Shree Gopinathji, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Muktanand Swami asked Shreejimarharaj a question. (1) “How can one take resort to the Bhagwat religion, as stated in the verse:

यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित् । धावन् निमील्य वा नेत्रे न स्वलेन्न पतेदिह ॥

O King (Nimi)! When a person practices them (Bhagwat-dharma), he is never perturbed by any difficulty; moreover, even if he is running with closed eyes, he neither stumbles, nor does he fall down from the path of devotion.

Shreemad-Bhagwat Eleventh Section Chapter 2 Verse 35

Shreejimarharaj replied, “In the verses:

प्रसङ्गमजरं पाशमात्मनः कवयो विदुः । स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥१॥

If a soul has the same firm relationship with the Lord's disciples as he has with his own relatives, he never deviates from the path towards God

Shreemad-Bhagwat Third Section Chapter 25 Verse 20

यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः ।

यत्तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥

The person who identifies with his body, which is composed of the three basic components, i.e. gases (vat), bile (pitt) and phlegm (kaf); regards his wife, etc., to be his own; has reverence for the Murtis, which are made of clay, etc., and the sacred waters; but has no such sentiments towards the enlightened disciples, is like an animal. He is a like an ox and donkey.

Shreemad-Bhagwat, Tenth Section Chapter 84 Verse 13

“It is said that if a soul has the same kind of firm affiliation with a *sant* as he has for his own body, home, etc., even if he runs with his eyes closed, he does not fall from the Bhagwat religion, nor does he ever collide [1].”

[1]

- (2) Shuk Muni then asked a question. (2) “All our *sants* do remain obedient to the *vartmans*. However, in addition to this, which other characteristic exists within them, by which it can be interpreted that even if faced with adversity, they will not falter from the religious decree?” Shreejimarharaj replied, “If someone remains constantly vigilant about both the minor and

major commands of God, he will find it extremely difficult to transgress those commands and step outside the decree. He does not go beyond the commands and exceed the stipulations, nor does his conduct fall short of them. It can be surmised that such an individual will not fall from the religious decree, even when faced with unfavourable times [2].” [2]

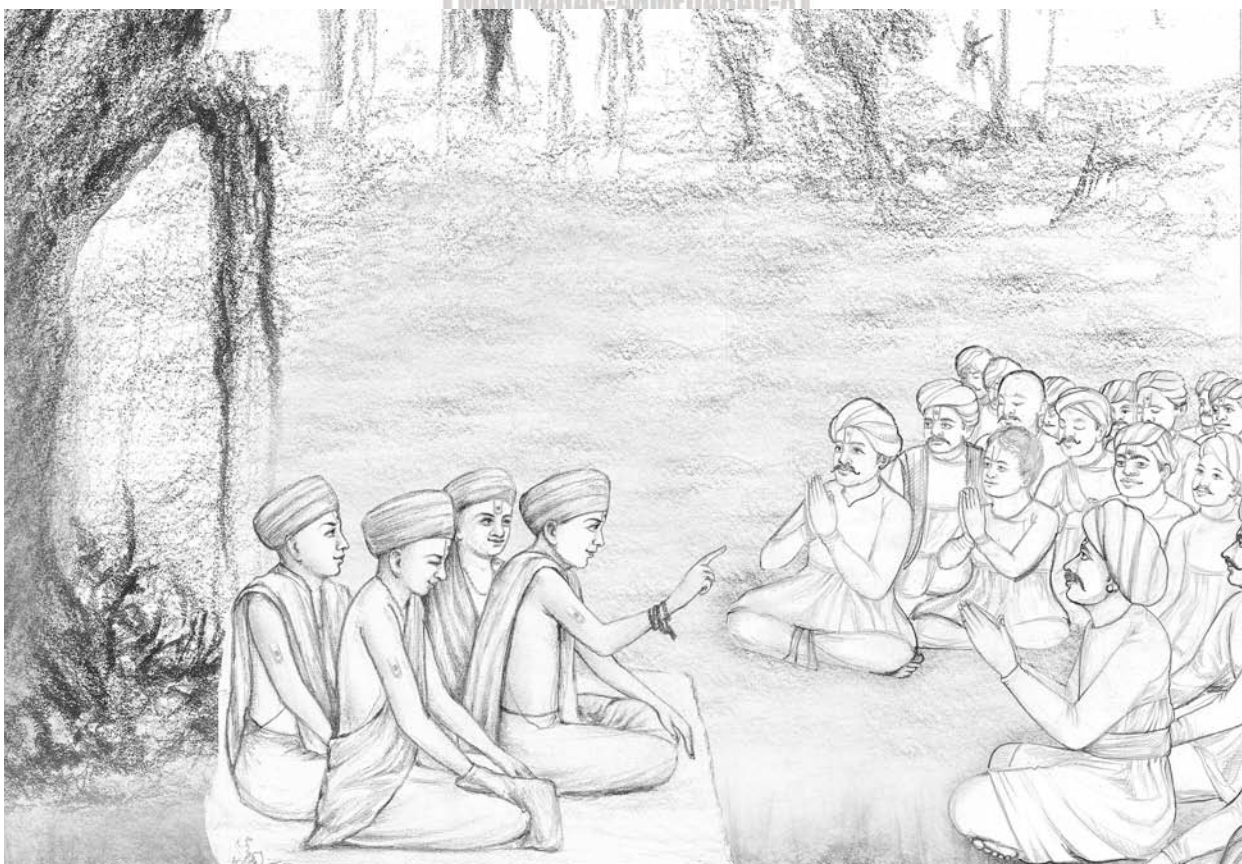
- (3) Then, Shreejimaraj mercifully said, (3) “It is extremely difficult for a soul to discard his temperament. However, once someone has realised that there is benefit for him within the *Satsang*, it does not become difficult for him to eliminate that temperament. For example, Dada Khachar and his family have a personal motive to keep Me at their home. For that reason, they have discarded the temperaments that I do not like. In that way, one’s temperament can be discarded because of a personal motive. It is also eliminated through fear, but not completely. This is because when someone is present, there will be fear of him, but when no-one is there, there is no longer any fear. For example, a thief may discard his thieving nature because of the fear he has for the king. Similarly, I may have scolded and upset someone again and again for having a particular temperament. Nevertheless, if he does not recede [from *Satsang*] in any manner, firm affection towards that individual develops within Me, which persists whilst I am awake and whilst I am dreaming, even without My needing to make a conscious effort to remember him. Such affection never ends under any circumstances [3].” [3]

“I shall now state the one admirable propensity that is predominant in the disciples. Dada Khachar has the propensity of having trust (*vishvas*). Rajbai has the propensity of renunciation (*tyag*). Jeevubai has the propensity of faith (*shradha*). Ladubai has the propensity of pleasing Me (*prasanta*) (Shree Sahajanand-swami Charitra Chapter 251, 258, 259 & 249). Nityanand Swami has the propensity of pleasing Me (Shree Aksharanand Swami-ni-vato Chapter 89). Brahmanand Swami has the propensity of insisting that no irreverence in the *Satsang* occurs (Shree Bhram-samhita Section 5 Chapter 8). Muktanand Swami has the propensity of pleasing Me and having trust in Me (Bhakta-chintamani Chapter 64). Somla Khachar has the propensity of having a consistent manner of behaviour (Aadarsh-bhakta-gatha Chapter 12). The propensity of Chaitanyanand Swami is such that he behaves in any manner that please Me (Shree-hari-charitra-chintamani Part 2 Chapter 306). Swayamprakashanand Swami has the propensity of determination and an understanding of the greatness of God (Shree-hari-charitra-chintamani Part 1 Chapter 136). Zinabhai Thakor has the propensity of remaining vigilant that nothing except for God becomes affixed in his mind (Aadarsh-bhakta-gatha Chapter 6). The senior Aatmanand Swami has the propensity of ensuring that he never disobeys My words (Shree Aksharanand Swami-ni-vato Chapter 976).” In this manner, He narrated the propensities of many of the senior *paramhansas* and disciples. Then, He said, “The three senior women of this place, and Gopalanand Swami, Brahmanand Swami, Muktanand Swami, Nityanand Swami, Shuk Muni, Somla Khachar and Dada Khachar; you are all presently behaving immaculately. However, if the four factors, i.e. place, time, association and activity, become unfavourable, there is no doubt that the same manner of conduct would not remain [4].” [4]

“Someone may have become bound to the sensations due to certain circumstances, but if he has a higher level of spiritual knowledge, he is able to break away from that attachment. What is that level of spiritual knowledge? It consists of knowing, ‘I, the soul, am like this. This is the manner of the body. The relatives of the body are like this. The forms of Prakruti-Purush, *virat*, *sootratma* and *avyakrut* are like this. God is like this; and the abode of God is like this, etc.’ Once this level of spiritual knowledge has been firmly established within one’s heart, the asceticism that results is true asceticism. Without this, any other kind of asceticism is merely superficial; it has no strength. Strong asceticism develops only from having that level of spiritual knowledge. The flame of a lamp is extinguished if even the wind blows on it. However, the Vadvanal fire and the fire of lightening both exist in a mass of water, but still, the water is unable to smother them, and they remain alight. Similarly, asceticism that has not been developed through that level of spiritual knowledge does not persist when one happens to encounter the sensations. However, the asceticism that develops through that level of spiritual knowledge does not diminish, irrespective of the kinds of sensations encountered. Just like the Vadvanal fire, it remains alight. In order that such spiritual knowledge becomes firmly established within your mind in any manner possible, I constantly give discourses to you; if any particular discourse happens to agree with your thinking, it will become firmly established in you. Someone who does not understand this will think, ‘this is my caste; this is my mother; this is my father; and these are my relatives.’ He has congruency with his body. The opinion of someone with such an understanding about those attachments should be considered worthless, and he should be thought of as being ignorant [5].”

[5]

Disciples listen to the religious discourses. By this manner of devotion, all the other virtues also develop within them



- (4) Once again, Shreejimaraj mercifully narrated, (4) “What is the cause of someone who seeks salvation to attain the superlative virtues? Well, the degree of affection that someone has for religious discourses and narratives determines the extent of his disinterest in worldly issues. The flaws such as lust (*kaam*), anger (*krodh*), and greed (*lobh*) are also destroyed in accordance with this. If someone has apathy for religious discourses, it may be inferred that he will not develop the major virtues. The nine-fold devotion has been described in the scriptures. Amongst these, the first to be described is the devotion of listening [to discourses] (*shravan-bhakti*). Therefore, if someone practices the devotion of listening, all the other types of devotion, up to the loving devotion (*prem-lakshana-bhakti*), will also develop [6].” [6]

He narrated the topic in that manner. At noon of the same day, the *paramhansas* were seated in a row to dine, before the vestibule outside the north facing room of Dada Khachar’s court.

- (5) At that time, Shreejimaraj was presiding on a dais under the neem tree. Shreejimaraj said to the *paramhansas*, (5) “One should not give much consideration to the greatness of female disciples because under the pretext of their greatness, one may start thinking about them, as a result of which, they may appear in dreams. Therefore, when anyone’s greatness is noted, everyone should be considered equally, i.e. one should think ‘they are all disciples of God.’ However, no one individual should be considered as being inferior or superior to another. If someone does consider them to be greater or inferior to others, a major hindrance arises. Likewise, women should also consider the greatness of men equally. If they do not consider them equally, a major hindrance also arises for them [7].” [7]

Gadhada Last Section, Vachanamrut 24 {258}

Rahasyarth Pradeepika Tika

There are five questions in this Vachanamrut amongst which, the last three are merciful statements. In the first question, Shreejimaraj has stated that someone who keeps a firm affiliation with His *Muktas* does not fall from the Bhagwat religion [1]. In the second question, someone who abides by God’s commands does not fall from the religious decree, even during times of adversity [2]. In the third question, Shreejimaraj has stated that if someone is eager to attain salvation, the inappropriate temperaments within him can be eliminated [3]. Shreejimaraj has stated the propensities of the senior *paramhansas* and disciples [4]. If someone possesses asceticism together with spiritual knowledge, he does not become attached to the sensations. Someone who has feelings of congruency and attachment with material objects is ignorant [5]. In the fourth question, if someone possesses the devotion of listening, the lust, etc., within him is destroyed and loving devotion towards God develops [6]. In the fifth question, Shreejimaraj has stated that women and men should consider the greatness of each other with equality [7]. These are the seven topics.

Q1

In Q.1, the question asked is about how one takes resort to the Bhagwat religion. In His answer,

Shreejimaraj said that one should keep an affiliation with *sants*. What is the reason for this? What are the characteristics of the Bhagwat religion? It is said that even if one runs with closed eyes, he does not fall from the Bhagwat religion, nor does he ever collide. What should be understood by the eyes? What is meant by keeping the eyes closed? What should be

Ans understood as falling and colliding?

There are two types of religious decree: that which involves abstaining from activities and that which involves performing activities. When those religious decrees are associated with Shreejimaraj, they are referred to as the Bhagwat religion. However, that religious decree is maintained by associating with the *Muktas* of Shreejimaraj. For that reason, it is said that one should maintain affiliation with the *sants*. The Shrutis and Smrutis are the two eyes. If someone does not know about the Shrutis and Smrutis, it can be said that his eyes are closed. If someone physically contravenes the religious decree, it is said that he has fallen from the Bhagwat religion. If inappropriate volitions arise within a person's *antah-karans*, it is said that he has collided. If someone maintains an affiliation with a *Sat-purush*, he will not physically violate the vows and neither will inappropriate volitions arise in his mind. This is because the virtues of a *Sat-purush* arise within an individual if he keeps an affiliation with that *Sat-purush*.

Q2

In Q.2, it is stated that someone who does not exceed the commands or fall short of them, will not fall from the religious decree, even when faced with unfavourable times. If someone is exceeding the commands, why would he fall from the religious decree during unfavourable times?

Ans

If someone's behaviour exceeds the commands that Shreejimaraj has given to everyone, i.e. the ascetics, *gruhasths*, women and men, to obey, he may start to demerit others. By that sin, he falls from the religious decree.

Q3

In Q.3 T.4, it is said that if the *Mota-sants* and eminent disciples, such as Gopalanand Swami and Somla Khachar, and the three senior women, happened to encounter unfavourable conditions, the same manner of conduct will not remain. However, in L.13 Q.1, it is said that someone who remains engrossed in God's *Murti* does not become suppressed by the place, time etc., If someone who has not yet attained the state of accomplishment (i.e. *sadhanik* individuals) cannot be affected by them, what is the reason for saying that those who eternally remain within the *Murti* and have come from the abode to bestow salvation to other souls, i.e.

Ans such eminent individuals, could be affected by them?

Their pretext has been used in order to provide a lesson to those who are in the state of endeavouring. They actually consider the prowess of even Mul-purush, Mul-akshar, etc., to be worthless, so how could poor Maya even glance at them? In that case, what could influences, such as a place and time, i.e. the meagre evolutes of Maya, do to them? Those *Muktas* are so competent that if any soul takes their patronage, or comes into their vision, they ensure that the person becomes free from Maya; and they take that soul to Akshardham. This statement has been said to instil fear into those who have not yet attained the state of accomplishment.

Rahasyarth Pradeepika Tika 258

Gadhada Last Section, Vachanamrut 25

In Samvat 1885, Kartik Sud 10 (Sunday 16 November 1828), Swami Shree Sahajanandji Maharaj was presiding on a dais in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj mercifully said, (1) “It is stated in the sacred scriptures that one should perform the practices of devotion, *upasana*, service, faith, conviction about the religious decree, etc., without wishing to attain the fruits of performing them. That is true, but there should be one desire; the yearning to please God through performing those practices. Without having that desire, if someone performs them without any kind of purpose, he is considered to possess the *tamas* attribute. Therefore, through the virtues such as devotion, one should wish to attain the fruits, in the form of pleasing God. If someone has any other desire, except for that, he will attain only the fruits, such as the four-fold salvation. It is not true that God becomes pleased with only those who perform devotion to Him with various kinds of lavish articles, and not with someone who is poor. If a poor person offers even water, leaves, fruits or flowers with faith, God becomes pleased with him. This is because God is immensely great. If someone composed just one verse in honour of a king and recites it before him, the king would reward him with an entire village. In the same manner, God is also, readily pleased [1].”

[1]

“Furthermore, who can be called an ardent disciple of God? Someone may be inflicted with a severe illness and not attain sufficient food to eat or clothing to wear. Still, regardless of the kind of distress or pleasure he faces, his *upasana* and devotion towards God, or his vows, religious obligations and faith, etc, do not degenerate. His enthusiasm for this does not wane even slightly. To the contrary, he continues progressing in developing those virtues. Such an individual is regarded as being an ardent disciple [2].”

[2]

- (2) Rajbai then asked Shreejimaraj a question. (2) “Oh Maharaj! By which virtues do You become pleased, and by which flaws do You become displeased?” Shreejimaraj replied, “There are certain flaws that exist in one’s words. For example, someone may have a wish in his heart to behave in a particular manner. When he tells Me about this, he should say only once, ‘Oh Maharaj! If You wish, I will do this in this way.’ However, he should not continue to ask Me again and again and he should not question, ‘Oh Maharaj! Why are You not telling me to perform the task in this way, or in another way?’ I do not like that. Also, even though a person has recognised Me as his cherished deity (*Ishta-dev*), he repeatedly interrupts My words. I do not like that. When I am speaking to someone, if without being asked, someone else interrupts Me, I would not like that. I do not like it when someone places the onus of him performing auspicious activities, such as meditating on God, observing the religious decree and performing devotion, on God and says, ‘If God makes me perform them, I will.’ I do not

like that. If someone says, 'I will do this' and in that way, places an emphasis on his own strength and not on the strength of God, I do not like this. I intensely dislike it when someone is talking, but there is no consistency in his words. I do not like it when someone does not find it embarrassing or boring to perform worldly tasks, but when it comes to talking about God, taking part in discourses or singing devotional songs, he feels embarrassed or lethargic. I become displeased when I hear someone arrogantly speaking about the extent of his own renunciation or devotion. When a congregation is assembled, someone may come and sit right at the back rather than sitting in the place that is appropriate for him to sit. I do not like that. However, if a person comes and nudges someone eminent who is sitting in the assembly, to make space so that he can sit in a particular place, I do not become pleased. If a woman covers her body and behaves with decorum, I become pleased. Whilst walking, if she keeps her vision focussed downwards instead of it wandering everywhere, I become pleased. Whilst someone is performing My *darshan*, another woman or man may arrive, or a dog may come into the vicinity, or something may rustle; I become displeased if someone leaves aside My *darshan* again and again to look at something else, but does not keep his vision focussed on Me. I become extremely irate with that person, but what can I do? I have become a *sadhu*, otherwise I would somehow affront him. However, I cannot do that because it is highly inappropriate for a *sadhu* to insult someone. I do not like a person who is deceitful, i.e. someone who does not reveal the thoughts that arise within his mind to a person who it is appropriate to confess to. I do not like arrogance (*maan*), anger (*krodh*) and suppression by someone else, i.e. a person not being able to say what is in his mind due to the suppression caused by another individual. Those three flaws are extremely abhorrent. It is also particularly loathsome that disciples consider each other as being equals and consequently, no respect is given to others [3].”

[3]

Gadhada Last Section, Vachanamrut 25 {259}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut amongst which, the first is a merciful statement. In this, Shreej Maharaj has stated that one should have a wish to attain the fruits, in the form of pleasing God, through virtues such as devotion. If someone offers even a little service to God with faith, He becomes pleased [1]. The Lord's ardent disciple is someone who does not wane in the vows or the religious obligations, regardless of the kind of pleasures or pains he encounters [2]. In the second question Shreej Maharaj has stated the virtues and flaws that please and displease Him, respectively. Arrogance, anger, and having to remain suppressed by someone else, i.e. not being able to say what is appropriate to say to someone because of the bond that exists between them, are extremely abhorrent. Also, it is particularly loathsome to consider each other to be equal [3]. These are the three topics.

Rahasyarth Pradeepika Tika 259

Gadhada Last Section, Vachanamrut 26

In Samvat 1885, Kartik Sud 11 (Monday 17 November 1828), Swami Shree Sahajanandji Maharaj was presiding in the temple of Shree Gopinathji, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “In the same way that services are offered to God, it is appropriate to perform services for a *sant* who suppresses the actions of Maya’s evolutes, i.e. the *indriyas*, *antah-karans*, etc., but does not allow himself to be suppressed by those actions; who only performs activities that are related to God; remains firm in the observance of the five *vartmans*; believes himself to be *Brahm-roop*; and has *upasana* for Lord Purushottam. Such a *sant* should not be thought of as being human. He should not even be considered to be like a deity. This is because such characteristics are not found in deities or humans. Such a *sant* is a human but still, he is worthy of being served in the same way that one serves God. Anyone who wishes to attain salvation should serve such a *sant*; and if a woman possesses those virtues of a *sadhu*, the females should offer services to her [1].”

[1]

- (2) Aatmanand Swami then asked Shreejimaraj a question. (2) “Within this *Satsang*, due to the existence of, and whilst adhering to, the *vartmans*, the five sensations cannot hinder anyone, regardless of the kind of disciple he may be. However, what are the characteristics of someone who is compelled to leave the *Satsang* due to his association with an unfavourable place, time etc., but still, is not hindered by the five sensations?” Shreejimaraj replied, “Someone may have the religious decree firmly established in his intellect; he may be theistic, i.e. he firmly believes that good or bad deeds performed in this world determine the good or bad fruits attained in the world thereafter; and has shame, i.e. he thinks, ‘if I perform a bad deed, how will I be able to show my face to people in this world?’ Regardless of where such a person goes, no object or women, etc., can cause any kind of hindrance to him. For example, those like Mayaram Bhatt (Aadarsh-bhakta-gatha Chapter 1), Mulji Brahmchari (Shree Sahajanand-swami Charitra Chapter 253) and Nishkulanand Swami (Shree Aksharanand Swami-ni-vato Chapter 988, 991 - 993) encounter objects, such as women and wealth, but still, they do not falter in any manner [2].”

[2]

“Someone may not be like this, but he may have only the virtue of a conviction about the soul (*aatma-nishta*). He may think, ‘I am a soul; I am Brahm. Therefore, auspicious or inauspicious activities cannot affect me in any manner, because I am totally detached from everything.’ He may have such a propensity. Also, he may inappropriately understand the glory of God and talk openly about God’s greatness in the following manner. ‘If one happens to contravene the religious decree in any manner, what is there to fear? God glory is extremely great.’ These two kinds of faults are a major hindrance in his adherence to the religious decree. It is better if he understands the true nature of having a conviction about the soul, properly appreciates

the greatness of God, and in order to please God, firmly abides by the religious decrees of being free from lust (*nishkam*), devoid of greed (*nirlobh*), indifferent to taste (*nihswad*), avoidant of affinity (*nihsneh*), and bereft of pride (*nirman*). He should have the understanding, ‘if I abide by the religious decree, God will become extremely pleased with me; but if any transgression occurs in my adherence to it, God will become extremely displeased with me.’ If such an unyielding understanding has become established within someone’s heart, that disciple never contravenes the religious decree. In no way can material objects hinder such a person. However, if someone does not have such an understanding, regardless of the spiritual knowledge he has, or the devotion he performs, it is still possible that he can falter from the religious decree and be hindered by material objects. That is a fundamental principle [3].” [3]

- (3) Again, Shreej Maharaj mercifully said, (3) “I do not like egotism. That ego may be about one’s devotion, renunciation, asceticism, attainment of the Brahm status, understanding, or obedience to the *vartmans*. In this manner, I detest the different kinds of egotism. I do not like hypocrisy. What is that hypocrisy? A particular individual may not have much determination, devotion or adherence to the religious decree within his heart. However, in front of others, he superficially shows himself to possess much virtue in order to portray his eminence. I am not impressed by that. I do not like it when someone worships God, but does not consider there to be any difference between himself and God. I do not like someone taking vows, then forsaking them for a short while and then once again deciding to abide by them. I do not like someone behaving erratically in that manner. An individual may understand the glory of God very well and also appreciate his own immense insignificance. However, if he does not consider his body to be separate from his soul and understands the soul to be his actual form, I do not like it. I shall now state what I do like. Consider a person who appropriately understands the glory of God and appreciates that his soul, which is separate from the body, is *Brahm-roop*. He firmly abides by the religious decree and performs unfaltering devotion to God. Even though he is like this, he considers himself to be greatly inferior to anyone who has a determination about God, but who may not have any kind of understanding about the *Satsang*; and he considers that person to be superior to him. Whilst speaking to others, he never even slightly boasts about his own understanding. I like such a person very much.” Shreej Maharaj delivered the discourse in this manner [4]. [4]

Gadhada Last Section, Vachanamrut 26 {260}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut amongst which, the first and third are merciful statements. In the first, Shreej Maharaj has stated that serving His *Ekantik sant*, i.e. someone who suppresses the *indriyas*, *antah-karans* and performs activities that are related to God; believes himself to be pure *Brahm-roop* and has *upasana* for God, is equivalent to offering

services to God. Women should offer services to those women with such virtues [1]. In the second question, if someone has the three virtues, i.e. the religious decree, theism and having shame, he does not become lured by women, etc. [2]. If someone has, a conviction about the soul, a thorough appreciation of God's greatness; and the understanding, 'if I do not abide by the religious decrees, such as remaining free of lust, Shreejimaraj will become displeased with me,' then, he does not fall from the religious decree [3]. In the third question, Shreejimaraj has clarified the propensities that He likes and those that He does not [4]. These are the four topics.

Q1 In Q.1, it is said that a *sant*, who it is appropriate to serve in the same manner that services are offered to God, should not be thought of as being human, nor should he be thought of as being a deity. Who does this human refer to? Who does the deity refer to?

Ans The categories relating to the soul, i.e. those that emerge from Maya, should be considered to be humans in this context. The categories above Maya, i.e. the categories of Ishwar, Brahm and Mul-akshar should all be considered to be deities in this context, because they all perform the activities relating to creation, etc. Such activities are not performed by a *sant*. A *sant* only remains engrossed in the bliss of the *Murti*. Therefore, a *sant* of Shreejimaraj, i.e. His *Mukta*, is superior to them all.

Q2 Here, in this Vachanamrut, Shreejimaraj said that His *sants* who only perform activities that are related to Him are worthy of being offered equal services to Him. Furthermore, in GLS.35 Q.5 T.6, Shreejimaraj has said that offering services to a *sant* who possesses the six virtues is equivalent to serving Him. And in V.5 Q.4, by equally serving a *Mota-purush* and Shreejimaraj, the deficiencies that would have been discarded after going through hundred births are eliminated whilst in the present birth. In those three references, it is said that the service offered to a *Mota-sant* (*Mota-purush*) should be the same as that offered to Shreejimaraj. In which way would one perform such equal services?

Ans In the Rahasyarth of GMS.54 Q&A.1, it is said that one should serve him by identifying with him, considering him to be one's own, a deity and a site of pilgrimage. This constitutes offering the same manner of services.

Q3 In Q.3 T.4, it is stated that Shreejimaraj is not pleased by someone who worships but does not consider there to be any difference between him and God. In which manner would Shreejimaraj be worshipped for it to be considered that no such difference has been construed?

Ans An individual may believe that he is Par-brahm, i.e. God, but does not maintain the master-servant relationship. This constitutes worshipping without considering any difference to exist. Shreejimaraj is not pleased by this.

Rahasyarth Pradeepika Tika 260

Gadhada Last Section, Vachanamrut 27

In Samvat 1885, Kartik Sud 15 (Friday 21 November 1828), Swami Shree Sahajanandji Maharaj was presiding in the temple of Shree Gopinathji, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “All the pleasures relating to the five sensations, i.e. sound, touch, sight, taste and smell, simultaneously exist in the divine, blissful *Murti* of Lord Purushottam. When one has the *darshan* of God’s *Murti*, whilst experiencing the pleasure of His vision, one also attains the pleasures of the other four sensations, such as touch, at the very same time. In contrast, with material sensations, when one experiences the pleasures of one sensation, only the pleasure of that one sensation is attained, but not of the others; the pleasures of the material sensations are separate from each other, and such pleasures are insignificant and temporary. Ultimately, they are the cause of endless misery. When related to God, the bliss of all the sensations is experienced simultaneously and that pleasure is immensely extraordinary, and is constant and indestructible. For that reason, someone who seeks salvation should develop detachment from material sensations in all respects and totally enjoin himself with the extraordinarily blissful, divine *Murti* of God [1].”

[1]

- (2) Shreejimaraj continued, (2) “If a disciple has a profound desire to perform devotion to God and to associate with *sants*, he will eliminate any kind of nature that exists within him and do whatever the *sant* says. He will behave in accordance with the will of that *sant*. That nature may be such that it is enjoined with his soul but still, if he has a profound yearning for the *Satsang*, he will discard it.” Having said this, Shreejimaraj talked about Himself. “Initially, I had a staunchly ascetic nature. However, I had a profound desire to attain the *darshan* of Ramanand Swami. As a result of this, I behaved in accordance with the commands of Muktanand Swami and did not do anything according to My own will. I shall now talk about the certain kind of tenacity that a disciple should have. A disciple must be unyielding about observing the vow of remaining free of lust (*nishkaam*), and other such *vartmans*. He may also possess other kinds of tenacities such as being able to sleep only in a specific place but not elsewhere. Many types of such insignificant obstinacies may have formed in a person. One should not consider those two types of tenacity to be the same. Remaining unyielding about the *vartmans* should be considered to be as valuable as one’s life; great benefit is derived through this. Such obstinacy should be developed, having understood their importance. However, the other type of temperamental obstinacies should be considered worthless. If a *sant* persuades a person to abandon these, they should be relinquished. The first kind of resoluteness must not be relinquished. Considering both those types of tenacity to be the same is sheer foolishness. For example, a child may have loose change in his hands. If someone tries to take it away from him, he will not give it away. And if he has rupees or gold coins in his hands and someone tries to take them away, the child will not let them

go either. That means that the child considers the loose change, the rupees and gold coins to be the same. That is due to the child's ignorance. Someone may have loose change in his hands and a thief may threaten him and say, 'hand it all over, otherwise I will cut off your head with a sword.' A wise person would give it, but a fool would not. In the same manner, one should distinguish the insignificance and significance of the two types of tenacities. If someone does not and instead understands both types to be the same, he should be considered to have an obstinate nature and he should be known to be arrogant. Someone with such obstinacy may abide by the *vartmans*; and if this remains true for the rest of his life, it is fine. However, such an individual cannot be completely trusted because if he is offended by someone's words, or respect for him is not maintained, he will not be able to retain that consistency. A person who abides by the *vartmans* and performs devotion due to obstinacy is called a Rajarshi. The person who performs devotion and abides by the *vartmans* in order to please God is called a Brahmarshi and a *sadhu*. A difference also exists between the fruits attained by both [2]."

[2]

- (3) Once again, Shreejimaraj narrated, (3) "The three flaws, i.e. arrogance (*mad*), envy (*irsha*) and anger (*krodh*) are much more despicable than lust (*kaam*) because a *sant* may have mercy on a lustful person but not on someone who has arrogance. It is from arrogance that envy and anger develop, and so arrogance is a major flaw. Through arrogance, an individual falls from the *Satsang*; one does not fall from the *Satsang* because of lust in the same way. For instance, there are many *gruhasth* disciples in our *Satsang* and they continue to remain in the *Satsang*. Therefore, I have much detest for the three flaws, arrogance, envy and anger. From all My narratives that have been recorded, you will see the same reasoning if you examine and contemplate about them. Having understood the greatness of God, one should eradicate arrogance [3]."

[3]

- (4) Again, Shreejimaraj continued, (4) "What is meant by having a determination about God? In worldly matters, a determination is developed right from childhood about who one's mother and father are, what is one's caste (*varna*), stage of life (*ashram*), community and species, and what is an animal, human, water, fire, earth, wind, sky, etc. All this understanding is based on the contents of the scriptures. Even if the scriptures themselves may not have been heard, their words have spread throughout society by which, one's determination has been formed on their basis. In the same manner, the scriptures have stated the characteristics of a *sant*, i.e. that he should remain free from lust (*nishkaam*), devoid of greed (*nirlobh*), bereft of pride (*nirmaan*), indifferent to taste (*nihswad*) and avoidant of affinity (*nihsneh*), etc. Having heard these, the *sant* who has developed those characteristics has a *sakshat* relationship with God. Therefore, one should develop a determination about God based on the words of such a *sant* and have firm trust in those words. That is called having a determination [4]."

[4]

- (5) Disciple Nath from Vadodra then asked Shreejimaharaj a question. (5) “If a disciple of God has a firm determination about God, do his relatives attain salvation because of their relationship with that disciple, or not?” Shreejimaharaj replied, “If those relatives and ancestors have affection for that disciple, they do attain salvation. However, if they do not have affection for him, they do not. Even if a person is not a relative, if he has affection for that disciple, he also stands to gain. This is because at the time of his death, he may remember the disciple, as a result of which, he remembers that the disciple’s inclination (*vrutti*) is relentlessly focussed on God and therefore, he attains salvation [5].” [5]
- (6) Shreejimaharaj then said, (6) “I talk about the form of the soul and describe the form of God, but by merely talking, one cannot truly experience their true bliss. Their actual bliss is experienced only during a trance (*samadhi*) or after one has left the body, but not by merely talking about them. For example, one may see a beautiful object and then try to describe that beauty with words, and say that he has seen a very beautiful object. The satisfaction experienced by the eyes will never be portrayed by those words. Sound may have been heard by the ears; a fragrance may have been smelt by the nose; or flavours may have been tasted by the tongue. One may later try to describe those sensations with words. One may say, ‘it was a very fine fragrance; it was an extremely delicious taste; it felt very comfortable to touch; it was a very pleasant sound,’ etc. A description is given, but the pleasures experienced through the respective *indriyas* are not conveyed through words. Similarly, the bliss of God and the pleasure derived from God, and the bliss and happiness of the soul, are experienced only through a trance or after leaving the body. They are not experienced by merely talking about them. However, if a person hears about them, then recalls and deliberates about them, he can attain a *sakshatkar* about them. Once such a *sakshatkar* has been attained, the same pleasures and contentment that are experienced during a trance can be enjoyed. Therefore, having heard this discourse about them, one should recall and deliberate about them both [soul and God] [6].” [6]

Gadhada Last Section, Vachanamrut 27 {261}

Rahasyarth Pradeepika Tika

There are six questions in this Vachanamrut amongst which, the fifth is a question and the others are merciful statements. In the first question, Shreejimaharaj has stated that the material pleasures should be recognised as being temporary and the cause of misery. Having understood God’s bliss to be divine, one should become enjoined with Him [1]. In the second question, regardless of the irrevocable nature someone may have, he will discard it if he has a profound desire for the *Satsang*. By the command of a *sant*, he will relinquish the temperamental obstinacies but he does not abandon his tenacity for the *vartmans*. Someone who abides by the *vartmans* and performs devotion in order to please God and *sants* is called



A Brahmarshi disciple remains humble before sants and performs devotion and abides by the vartmans in order to please God. In contrast, a Rajarshi disciple abides by the vartmans and performs devotion due to his obstinacy. The fruits attained by both these individuals differs

a Brahmarshi. Someone who does not abandon his obstinacy towards trivial temperaments, even when commanded to do so by a *sant*, may abide by the *vartmans*; he should be recognised as a Rajarshi [2]. In the third, Shreej Maharaj has stated that arrogance, envy and anger are more despicable than lust. If God's greatness is understood, arrogance can be eliminated [3]. In the fourth question, a *sant* who possesses the characteristics such as remaining free of lust has a *sakshat* relationship with God. One should only develop a determination about God based on the words of such a *sant*. One should only have a firm trust in the words of that *sant*. That itself is called determination [4]. In the fifth, someone who has affection for such a *sant* attains salvation [5]. In the sixth question, Shreej Maharaj has stated that the true pleasure of the soul and God are experienced either through trance or after one's body has been relinquished. That bliss cannot be experienced by merely talking about it [6]. These are the six topics.

Q1 In Q.3, arrogance is said to be more despicable than lust. However, in GFS.76, lust is said to be more despicable than arrogance. How should this be understood?

Ans A lustful person is said to be more despicable than someone in the *Satsang* who does not possess anger, arrogance, etc. However, in comparison to someone who maintains arrogance, anger, envy, etc., before Shreej Maharaj and His disciples, a lustful person is said to be better. This is because it is possible that such a person will malign Shreej Maharaj and His disciples. Such an arrogant person is said to be more despicable than a lustful one.

Rahasyarth Pradeepika Tika 261

Gadhada Last Section, Vachanamrut 28

In Samvat 1885, Kartik Vad 1 (Saturday 22 November 1828), Swami Shree Sahajanandji Maharaj was presiding in the temple of Shree Gopinathji, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “A soul falls from the path of God in two ways. Firstly, by listening to the Vedant scriptures, he starts to consider all forms to be false. He therefore also considers the *Murtis*, such as that of Lord Shree Krishna, to be false. Such Vedantis should be regarded as being extremely sinful. The other reason for falling from the path of God, is by believing that through the worship of God, the pleasures of the five sensations, such as women, coitus, food and drink, will be attained in the abodes such as Golok and Vaikunth. Due to that soul’s infatuation for those pleasures, he even forgets God; contrarily, his intellect becomes evil and he starts to misunderstand, ‘if such pleasures are not real, God would not frolic with women, such as Radhika and Laxmi, in those abodes. Such pleasures are therefore real.’ However, that person does not understand that God is perfectly fulfilled due to His own bliss and totally content about Himself, and that He performs such activities in order to bestow happiness to His disciples. For that reason, one should perform devotion to God that incorporates spiritual knowledge (*gnan*) and asceticism (*vairagya*). Whoever has recognised the *Murti* of that God in this manner knows that only God is totally blissful. The pleasures inherent in the five sensations related to other things do not constitute even a fraction of God’s bliss. Therefore, someone who has understood God and His greatness never becomes bound to any object. In the Moksh-dharma scripture, it is stated that in comparison to the bliss of God’s abode, the pleasures of the other Loks are like hell (*narak*). A disciple of God should have such an understanding. Someone who does not have this understanding will fall from the path of God in the two manners stated [1].”

[1]

- (2) Sura Khachar then asked Shreejimaraj a question. (2) “Even after having truly recognised God and the *sants*, and developed a determination towards them, the *antah-karans* of some individuals still digress from the path of God. What is the reason for this?” Shreejimaraj replied, “When such a person formed his determination, a deficiency had remained in him at that time. What kind of deficiency? Someone may be partial to eating tasty foods. When God or a *sant* rebukes him about this, his mind recedes [from the path of God]. Someone may continue having lustful desires; they may rebuke that person about those feelings. Greed may persist in someone; they may try to persuade that individual to eliminate such greed by saying, ‘give your wealth, belongings or property to someone else.’ However, he may not be able to comply with their commands and so he recedes from the path of salvation. Someone may be arrogant; a *sant* or God may rebuke or humiliate him because of that trait, and so he recedes. In that manner, a person may have determination, but certain flaws may have remained within him as a consequence of which, he recedes [from the path of salvation].”

Someone who discards such flaws whilst developing his determination does not fall from the path of salvation. If someone has such flaws within him, he can thoughtfully look within his own heart and realise, 'I have a particular deficiency, by which, if I am asked to abide by something, I will become averse.' He truly acknowledges this [2].” [2]

- (3) Shreejimaraj then asked Brahmanand Swami, Shuk Muni and Sura Khachar, (3) “What is your flaw, as a consequence of which, you may recede from the path of salvation?” All three replied, “Oh Maharaj! The flaw of arrogance (*maan*) persists. Consequently, if a *sant* equal to us insults us, some manner of frustration does occur.”
- (4) Shreejimaraj said, “My question is, (4) the greatness of God is stated in:

दुपतय एव ते न ययुरन्तमनन्ततया ॥

Even the masters of the higher realms cannot fathom your greatness.

Shreemad-Bhagwat Tenth Section Part 2 Chapter 87 Verse 41

“If this has been understood, how can arrogance, envy (*irsha*) and anger (*krodh*) exist towards God and His *sants*? If they do exist, is there a deficiency in one’s understanding of His greatness? For example, once the greatness of the General has been understood, i.e. that he is the Governor of the entire region and is immensely powerful, if one of his meagre guards came and gave instructions, even a great king would abide by his words and do whatever he says. Why is this? It is because the great king has realised the magnitude of the General’s greatness, and that he is a guard of the powerful Governor General. Arrogance does not exist before someone who is more powerful than oneself. In the same manner, if someone has realised that God is the Lord of all prowess and affluence, how can arrogance remain before God’s *sants*?” Brahmanand Swami then said, “Oh Maharaj! What You are saying is absolutely correct. If someone has recognised God’s greatness, arrogance, envy or anger can never arise towards a *sant*.” Shreejimaraj explained further, “Think about how great and wise Uddhavji was. He had an awareness of God’s greatness, and so asked to be born again as a forest shrub so that he could have the contact of the dust from the feet of the Gopis of Vraj, who themselves had profound affection for God. It is stated:

॥ आसामहो चरणरेणुजुषामहं स्याम् ॥

*Oh Lord! May I also become any of the shrubs, vines,
or herbs that are graced by the dust of their feet.*

Shreemad-Bhagwat Tenth Section Part 1 Chapter 47 Verse 61

“Brahma too has said:

अहो भाग्यमहोभाग्यं नन्दगोपव्रजौकसाम् । यन्मित्रं परमानन्दं पूर्णब्रह्म सनातनम् ॥

Oh Lord! Indeed, how fortunate are Nand (the father of Lord Krishna) the Gops and the residents of Vraj, whose friend is complete, blissful, eternal, perfect and Brahm, i.e. God.

Shreemad-Bhagwat Tenth Section Part 1 Chapter 14 Verse 32

“In this manner, Brahma too was aware of God’s greatness and so he spoke these words. If the greatness of God and *sants* has been understood, arrogance, envy and anger can never remain. Before them, one would remain as the servant of their servants (*dasanudas*). Regardless of how much they insult that individual, he would never even think about leaving them and going elsewhere. He would never feel in his mind, ‘how long should I tolerate this for? I will remain at home and perform worship there.’ Therefore, if the greatness has been understood, arrogance recedes.” In this manner, Shreejimaraj narrated this issue [3]. [3]

(5) Once again, Shreejimaraj spoke. (5) “Due to a certain deed, a disciple of God may have been sentenced to death. At that time, I may be standing beside him. A thought would still not even arise in his mind that ‘it would be good if God saved me from this pain.’ In that manner, he would have no concern about his own physical contentment and instead, he would endure whatever pains he is inflicted with. God becomes extremely pleased with such an indifferent disciple [4].” [4]

(6) Shreejimaraj continued narrating, (6) “Who can attain the bliss of God? I shall explain. Water is life for a fish. For as long as it remains in the water, it is able to swim, move and perform other actions. However, as soon as it loses its contact with water, its liveliness ceases and it dies. In the same way, if someone considers the five sensations to be his life, and believes them to be pleasurable; if he becomes separated from them, he withers like a dead person. Such an individual can never attain the bliss of God. Only someone who has eliminated his inherency with the five sensations can encounter and experience the bliss of God. Only such an individual attains the pleasures of God [5].” [5]

Gadhada Last Section, Vachanamrut 28 {262}

Rahasyarth Pradeepika Tika

There are six questions in this Vachanamrut amongst which the first, fourth, fifth and sixth are merciful statements. In the first, Shreejimaraj has said that two types of individual fall from the path of salvation: someone who considers the form of God as being false, and someone who wishes to attain the pleasures of the five sensations in the abode of God [1]. In the second question, someone who discards his own flaws and develops determination for God does not fall from the *Satsang* [2]. In the third and fourth, Shreejimaraj has stated that if someone

recognises God's greatness, the flaws such as arrogance are eliminated [3]. In the fifth, God becomes pleased with a disciple who is indifferent about all worldly desires [4]. In the sixth, Shreej Maharaj has stated that someone who considers the five sensations to be his life can never attain God's bliss. Only someone who has eliminated any inherency with the five sensations can encounter and experience His bliss [5]. These are the five topics.

Q1 In Q.3, it is said that Brahmanand Swami, Shuk Muni and Sura Khachar could recede from the *Satsang* due to their arrogance. However, such eminent *Muktas* would not have had any kind of arrogance. Why would this have been said?

Ans Amongst all the flaws, arrogance is the biggest fault. All other flaws can be overcome, but arrogance is difficult to eliminate; such is its strength. That was said in order to elucidate the significance of arrogance. They were actually the *Muktas* who had come from Akshardham with Shreej Maharaj. No aspect of Maya existed in them at all. However, using their pretext, a lesson was being imparted to those who aspire for salvation.

Rahasyarth Pradeepika Tika 262



Gadhada Last Section, Vachanamrut 29

In Samvat 1885, Posh Sud 2 (Wednesday 7 January 1829), at night time, Shreejimaraj was presiding on a dais that had been placed on the raised platform in front of the upper floor apartments, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj asked Shuk Muni a question. (1) “There are two disciples. Both are twenty years of age. The determination (*nishchay*), affection (*het*), devotion (*bhakti*), asceticism (*vairagya*) and adherence to the religious decree (*dharma*) of both are equal. However, due to destiny, one of these two found a spouse and married, whilst the other was unable to find a suitable partner and so remained as a *sankhya-yogi*. Even though he did have a desire to marry, he did not find an appropriate partner. Neither had intense asceticism initially; both had an acute desire to indulge in the sensations. Does that acute desire diminish in the person who became a *gruhasth*, or does it weaken in the person who became a *sankhya-yogi*? The Vedas state that someone who has acute asceticism should accept renunciation from the *brahmchari* stage of life; whereas a person who has moderate asceticism should first accept the life of a *gruhasth* in order to weaken the acute desire for worldly sensations within him, then accept the *vanprasth* stage of life, and then assume the life of an ascetic. Think about this before answering the question.” Shuk Muni then tried to answer the question, but it was not appropriate. So then, Shreejimaraj answered it. “The *gruhasth* is good, whilst the *sankhya-yogi* is bad. This is because, the *sankhya-yogi* does not have intense asceticism and therefore, he has not recognised the sensations to be insignificant and false. Furthermore, he does not have resoluteness in his conviction about the soul (*aatma-nishta*). For that reason, if he happens to go outside the *Satsang*, and encounters the sensations, he becomes attached to them. If he does not get to indulge in the sensations, he yearns for the *Satsang* again and returns to it. In contrast, the *gruhasth* may have the *darshan* of a *sant* every six months, but still, he remains satisfied. Therefore, it is not appropriate for someone who has weak asceticism to accept asceticism. Only someone with intense asceticism should accept renunciation. If a person who has weak asceticism accepts renunciation, it will not last for his lifetime; after one year, two years or even ten years, obstacles will undoubtedly arise in his asceticism.”
- (2) Shuk Muni then raised a doubt. (2) “Oh Maharaj! Is it not possible for the ascetic with weak asceticism to develop intense asceticism by listening to the discourses about God’s glory from *sants* and then contemplating about this within his mind? Only a few individuals possess intense asceticism from the beginning, i.e. due to their destiny. In most cases, people are seen not to have asceticism and later to develop it. How should that be understood? Shreejimaraj replied, “The answer is that intense asceticism in no way develops as a consequence of someone’s own deliberations. However, if he develops

profound affection for a *Mota-sadhu* (*Mota-purush*) who possesses the four virtues, i.e. the religious decree, spiritual knowledge, asceticism and devotion, in the same way that he has affection for God, he will indeed perform all activities, such as looking, listening and speaking, in accordance with the will of that *Mota-sant* (*Mota-purush*) for whom he has affection. He does not do anything that contravenes the will of that *sant*. A constant fear remains in his mind about contravening the will of that *sant*; 'if I do not behave according to his will, he will stop having affection for me.' For that reason, he always behaves according to the will of the *sant*. If such affection is developed for a *sant*, even if he does not possess asceticism, his renunciation will remain intact. Take the example of our *Satsang*. All the women, men and *paramhansas* have affection for Me. All the women consequently abide by the *vartmans* in the same manner that the three senior ladies do. The reason for this is that they realise in their minds, 'if we do not remain vigilant about abiding by the *vartmans*, the affection that Maharaj has for us will no longer remain and He will become displeased with us.' The *paramhansas* and all the other disciples, *brahmcharis* and attendants (*parshads*) have the same resolution. The men and women living in all the different far away places are also vigilant about behaving according to the *vartmans*. They understand that if they do not conduct themselves properly, Maharaj will become displeased with them. Hence, they have become united with Me through affection, and because of that bond, they all firmly behave in accordance with the religious decree, irrespective of the degree of their asceticism. When I became ill in Panchala some time ago, if something untoward had occurred, the inclinations (*vrutti*) of all the people here would not have remained in the same manner that they do now [1].

[1]

"At such times, someone who possesses intense asceticism remains in accordance with the religious decree; someone who has united his soul, through affection, with a person with intense asceticism also continues to abide by the religious decree; and someone who maintains an affiliation with the *Satsang*, and recognising God to be omniscient, behaves in accordance with the vows stipulated for him, can remain adherent to the religious decree. Except for these, the others are not stable. This is the answer to the question that I asked [2]."

[2]

Gadhada Last Section, Vachanamrut 29 {263}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut in which, Shreej Maharaj has stated that if someone who possesses intense asceticism accepts renunciation, no obstacles arise. If an ascetic with weak asceticism enjoins his soul, through affection, with a *Mota-sant* (*Mota-purush*), he is able to keep his renunciation intact [1]. Someone who maintains an affiliation with the *Satsang*, and recognising God to be omniscient, behaves in accordance with the vows stipulated for him, can remain adherent to the religious decree [2]. These are the two topics.

Rahasyarth Pradeepika Tika 263

Gadhada Last Section, Vachanamrut 30

In Samvat 1885, Posh Sud 15 (Monday 19 January 1829), Shreejimaharaj was presiding in the temple of Shree Gopinathji, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaharaj said, (1) “Within My mind, I find the following two aspects pleasing, and because of them, My mind becomes steady. Firstly, I like a person who has a firm determination that the *Murti* of Lord Shree Purushottam eternally presides at the centre of a mass of divine lustre, has *upasana* for that God, and performs devotion to Him. However, I do not become pleased with someone who believes that only the divine lustre exists and has *upasana* for the lustre, but does not believe that God is eternally *sakar*, and does not have *upasana* for Him [1]. [1]

“Secondly, I like someone who performs spiritual means such as austerities, pursuing Yog, renouncing the five sensations, and having asceticism, in order to please God, and without any other pretence. My mind is pleased to see such an individual and I feel like congratulating him for behaving in such a manner [2]. [2]

- (2) “Furthermore, I incessantly recall the following five issues every day (2). Firstly, it is a certainty that I am going to leave this body and die. There is no way of delaying this. It is indeed certain that I will die at a particular moment. I am constantly aware of this; during pleasures and pains, times of happiness and sadness; and whilst performing all activities. That is the manner of asceticism that I have. Secondly, I am constantly aware about the work that has been completed and until death occurs, the amount of work that still remains unaccomplished, which I have yet to do. Thirdly, I question, ‘have the five sensations been eliminated from My mind or not?’ Having determined that they have indeed been discarded, I probe further, ‘so why do the sensations remain active?’ A doubt constantly arises about whether they have been discarded at all or not. Fourthly, I remain concerned about whether the five sensations have been eliminated from the senior, eminent *sadhus* such as Muktanand Swami and other eminent disciples or not. I am constantly examining the hearts of all to ascertain whose intense passions have receded and whose have not. Fifthly, if I start allowing My soul to become dejected, it is uncertain where it would take Me. In fact, I would probably leave My body. Therefore, I believe that My mind should not be allowed to become despondent because it is due to the association with Me that all these women, men and *paramhansas* are happily performing devotion to God. I am pleased about that. My mind derives much pleasure from seeing all these people performing devotion to God. I feel, ‘everyone has to die at some stage, but performing devotion in this manner is the greatest benefit of living.’ Such awareness constantly remains within Me.” Shreejimaharaj spoke in this manner, i.e. under His own pretext, in order to impart teachings to His own disciples. However, He is actually the *sakshat* Purushottam Narayan [3]. [3]

Gadhada Last Section, Vachanamrut 30 {264}

Rahasyarth Pradeepika Tika

There are two merciful statements in this Vachanamrut. In the first, Shreejimaraj has stated that beyond all, i.e. beyond the Jeev, Maya, Ishwar, [Vasudev-]Brahm and Mul-akshar categories, exists His lustrous Akshardham. At the centre of this, He eternally presides as a *sakar Murti*. God likes a disciple who has *upasana* and devotion towards Him with such determination. He does not like someone who has *upasana* for only the lustre [1]. He likes someone who performs spiritual endeavours, such as austerities and asceticism, in order to please Him [2]. In the second, Shreejimaraj has stated the five issues about which, one should always remain vigilant [3]. These are the three topics.

Q1 In Q.1, Shreejimaraj has stated that He finds two aspects pleasing. What are these two beliefs? Also, He has said that His mind becomes steady there. Where does it become steady?

Ans Shreejimaraj eternally presides as a *sakar Murti* amidst a mass of divine lustre, i.e. the lustre of His own *Murti*. Having *upasana* for that *sakar Murti* with such firm determination about this is one aspect. The second aspect concerns performing the spiritual means, such as austerities, pursuing Yog, renouncing the five sensations and having asceticism, in order to please Shreejimaraj without any pretence. These should be understood as being the two aspects. It should be understood that no-one is superior to Shreejimaraj. Therefore, one's mind should become steady with Him; i.e. beyond Him, there is nothing more to know.

Q2 In Q.2 T.3, Shreejimaraj has said that He incessantly recalls five issues. However, Shreejimaraj is the *sakshat* God; He is omniscient about infinitely many cosmoses, Mul-akshars, etc. He simultaneously knows about everyone and everything. Still, He said those words. What kind of a recollection would He have to keep? And what did He mean by the work that has been completed and the work that remains unaccomplished?

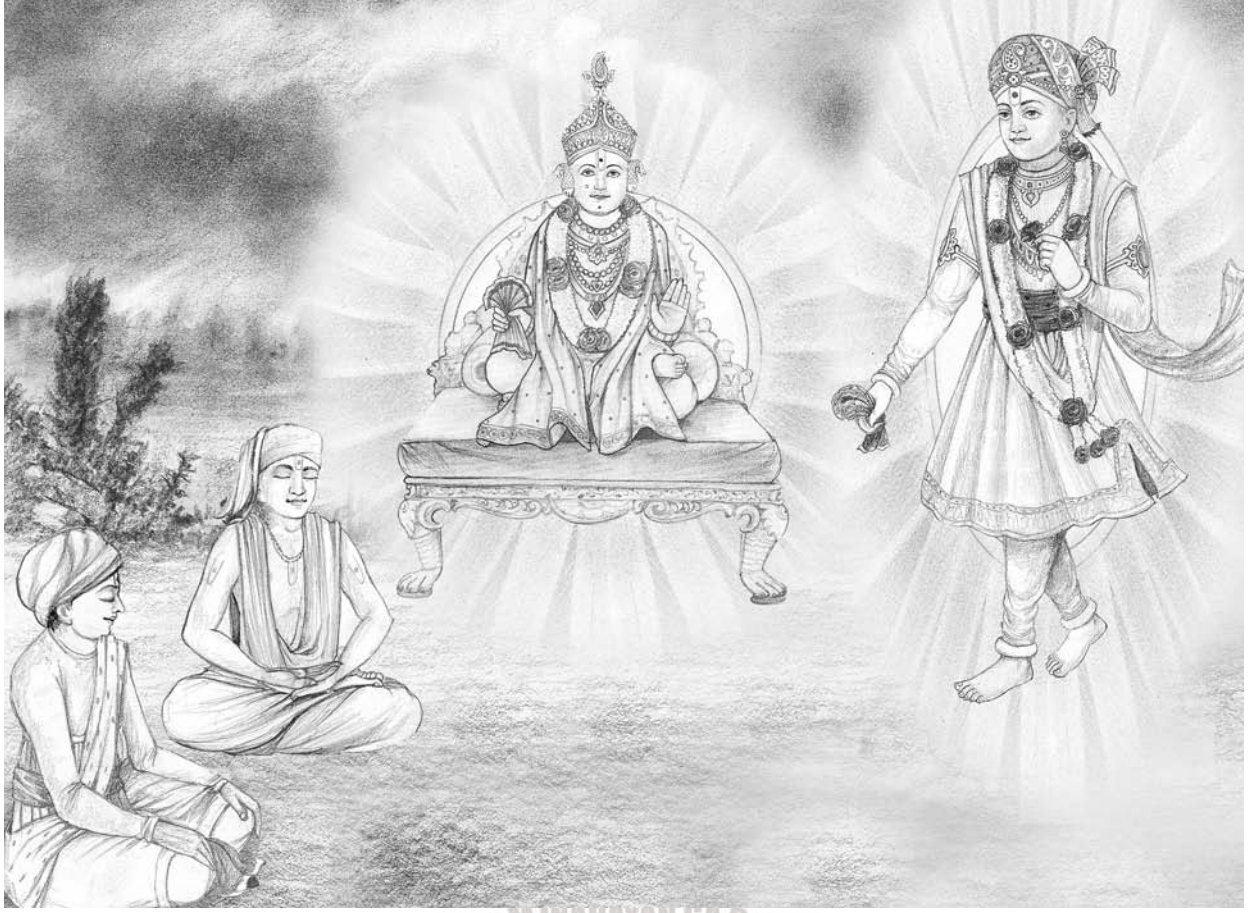
Ans Using His own pretext to impart a teaching to disciples who are in the stage of endeavouring (i.e. in *sadhan-dasha*), Shreejimaraj has stated that one should remain aware that the body is sure to die and so all passions should be discarded. This is to ensure that His disciples remain vigilant about having affection only towards Him. This is Shreejimaraj's decree. The amount of deficiency left in discarding the passions, developing affection for Shreejimaraj and becoming accomplished within the *Murti*, should be understood as the amount of work that remains unaccomplished. Shreejimaraj has questioned whether the passions have been eliminated from those who are eminent, such as Muktanand Swami. This refers to recognising His eminent *sants*, who have discarded all passions, and associating with them. Except for those relating to God, all other passions should be eliminated. He has also said that if He started allowing His mind to become dejected, it is uncertain where it would take Him. Here, He is talking about His *Muktas*. He has stated that if His *Muktas* become dejected with the world, i.e. they retract the human forms in which they give *darshan*, who would disseminate the spiritual knowledge of God's *Murti* to those who are endeavouring; and who would guide their devotion? Shreejimaraj has indicated that this is the reason why His *Muktas* give *darshan* here.

Rahasyarth Pradeepika Tika 264

Gadhada Last Section, Vachanamrut 31

In Samvat 1885, Maha Sud 4 (Saturday 7 February 1829), during the evening, Shreejimaraj was presiding on a dais in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. A white turban (*feto*) was adorned on His head and He was wearing a white scarf (*khes*). A white *dhoti* with a red border, made in England, was draped around Him. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. With the accompaniment of musical instruments, the *paramhansas* sang the devotional song (*kirtan*) हरि मेरे हारल की लकरी (Hari mere haral ki lakari).” Then, Shreejimaraj said, “Now sing यमुना के तीर ठाडो (Yamuna ke teer thado).” They then started to sing that devotional song.

- (1) Meanwhile, Shreejimaraj remained in deep thought for quite some time. He then said, (1) “Now stop singing as I shall now talk to you. This discourse may not be long, but it is very beneficial to someone who meditates. I have never talked about this before.” Once again, He closed His lotus eyes and contemplated. He then said, “There is a mass of lustre, which is equivalent to the radiance of millions of moons, suns and fires. That lustre seems to be like an ocean. The *Murti* of this Lord Purushottam exists amidst that Brahm-roop, lustrous abode of God. That *Murti*, who is God Himself, manifests as an incarnation. What is that God like? He is superior to the perishable (*kshar*) and the imperishable (*akshar*) entities. He is the cause of all causes. The infinitely many Muktas, who are Akshar-roop, offer services at His lotus feet. At the present time, that God Himself has mercifully manifested in a *sakshat* manner and has become visible to all in order to bestow supreme salvation to souls. Therefore, there is complete congruency between the *Murti* that presides in the abode and this *pragat Murti* of Shree Krishna. Someone who meditates on the human form of that Shree Krishna’s *Murti* becomes completely apathetic to the allure of all other objects and sensations, except for the beauty of God. He remains attracted only to the beauty of God. For such a person, not even a slight difference exists between the bliss experienced from this *pratyaksh Murti* of God and that derived from the *Murti* that presides in the abode. The beauty and age of that *Murti* and this *Murti* are deemed to be equal. The height and build of that *Murti* is perceived as being exactly the same as those of this *Murti*. Not even a slight difference is perceived between that and this form; the absolute congruency between them is sensed. In that manner, there is not even a slight difference between that *Murti* and this *Murti*. That *Murti* and this *Murti* are indeed one. When one meditates on that *pratyaksh Murti* externally, i.e. in front of the eyes, not even a slight difference exists between that form and this. However, when one inwardly meditates on that same *Murti*, i.e. within one’s own eyes, it does not appear as it did previously. Then, the *Murti* seems to be the size of the eye’s pupil. When one meditates looking within, at the throat region, that same *Murti* ceases to appear in the two ways that it did previously and instead, seems to be extremely large, tall, obese and frightening. To explain: the size of someone’s shadow at midday would be the same size as his body, but at the time when the Sun is setting, that shadow would become big and long;



A sant and disciple meditate on the Murti of Shreej Maharaj, having understood that there is absolutely no difference between His Murti that presides in the abode and the human Murti. By such meditation, except for the beauty of God, they become totally apathetic to the allure of all other objects and sensations

it is no longer in proportion to the size of his body. In that manner, the *Murti* also becomes large as previously described. When one then visualises that *Murti* with the intellect (*buddhi*) that exists in the heart, and looks at the soul that exists within that intellect, that same *Murti* appears to be the size of a thumb. It may be seen to have two arms or four arms, but the *Murti* is not visible in the three ways that were seen before. Again, the person meditating looks within and visualises this *Murti* to be beyond his own soul; then, the *Murti* is seen to be amidst a mass of lustre that is like the radiance of millions of suns, moons and fires. At that time, the *Murti* is visualised to be exactly the same as the *Murti* that was seen before the person's eyes. Not even a slight difference is perceived between the two forms. The *Murti* that presides within Akshardham, which is beyond the three attributes (*gunatit*), is this *pratyaksh Murti*. There is no difference between the two. Just as the *Murti* that presides in the abode is beyond the three attributes, the human *Murti* is also beyond the three attributes. The reason that differences were previously perceived to exist in the *Murti*, was because of the different attributes that exist in the different locations of the body. For example, the *sattva* attribute exists within the eyes and the *rajas* attribute exists within the throat. In fact, the attributes even exist in the soul that resides within the intellect." Having delivered this narrative, Shreej Maharaj said, "Now sing the devotional song that you were singing." In this manner, Shreej Maharaj indirectly revealed Himself as being Purushottam [1].

[1]

Gadhada Last Section, Vachanamrut 31 {265}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that His *Murti* presides within the lustrous Brahm-roop, i.e. within His lustrous Akshardham. Hence, He presides in a *murtiman* form. That *Murti*, which is God Himself, manifests, i.e. whilst remaining there, He becomes visible in all the cosmoses. He is the cause of His lustre, which is beyond the perishable (*kshar*) and the imperishable (*akshar*) entities; He is the cause of all. He is served by the infinitely many *Muktas* within His abode. In order to bestow supreme salvation to souls, He has mercifully manifested in a physical form and directly has become visible before us. This, i.e. His human *Murti*, and the *Murti* in the abode, are indeed one; they are not different from one another. Someone who meditates on Him externally, i.e. in front of his eyes, can perceive the *Murti* in the abode and this, His human *Murti*, to indeed be one. However, when someone meditates on that same human *Murti* with his eyes, it seems to be the same size as the eye's pupil. When someone looks within, at the region below his own throat, the *Murti* seems to be extremely large. When someone visualises the *Murti* within the intellect, and the soul that exists within the intellect, it appears to be the size of a thumb. Having become like God's lustrous abode, when one looks at the *Murti*, it is visualised to be exactly the same as the *Murti* that was seen before. When He appears in His human form, God is still beyond the attributes, in the same manner that He is beyond the attributes whilst presiding in Akshardham. There is not even a slight difference between His *Murti* that presides in a human form and His *Murti* that presides in the abode [1]. This is the one topic.

Q1 Is there any kind of differing sentiment between the two devotional songs 'Hari mere haral ki lakari' and 'Yamuna ke teer thado,' or not?

Ans Just as the Haral bird keeps hold of its stick, the *Murti* should not be kept far from one's vision for even a very brief moment, during any of the three states of the body. Hence, the sentiment behind that devotional song is that the *Murti* should be meditated on, and visualised as if it was in front of oneself. 'Yamuna ke teer' means: having become like Akshardham, which is beyond all, one should become enjoined with the *Murti* that exists there, by contemplating about it within oneself. The sentiment of remaining vigilant about this is conveyed in that devotional song. This devotional song has a more profound sentiment.

Q2 Here, in this Vachanamrut, and in Am.1 Q.1, V.4 Q.2 and V.8, the manner of performing meditation has been stated. Of these four ways, which is the best?

Ans In those four cases, the manner of performing meditation on Shreej Maharaj's *Murti* is stated. The manner stated here, in this Vachanamrut, is superior to the other methods as the instruction is to believe oneself to be the lustrous form of Shreej Maharaj and then meditate. Nothing except for the *Murti* is then seen. Therefore, this meditation is easier and superior to all the other ways.

Q3 The *Murti* is the cause of the lustre. However, some regard the lustre to be the cause of the *Murti*. How would they misunderstand this?

Ans The entire universe is created through Mul-purush's lustrous Brahm, and it also becomes merged back into it. The *paroksh* scriptures narrate this Brahm to be the cause of all. However, the cause and support of that Brahm is Mul-purush, who is *murtiman*. They do not know this and therefore, they regard the lustre to be the cause. They understand the cause of the lustre, i.e. the *Murti*, to be the product of the lustre. Within this Vachanamrut scripture, it is explained that beyond that lustre is Mul-purush. Beyond Mul-purush is the lustre of Vasudev-brahm. Beyond this is the *Murti* of [Vasudev-] Brahm. Beyond this is the lustre of Akshar. Beyond this is the *Murti* of Akshar. Beyond this still is the lustre of Shreejimaraj. And beyond this is Shreejimaraj. For that reason, the mass of lustre is said to be beyond all, and Shreejimaraj remains amidst that lustre. His lustre is beyond the lustre of all, i.e. beyond the lustre of Purush, [Vasudev-] Brahm and Akshar categories; He presides within that lustre. Someone who does not have *upasana* for the *sakar Murti* regards the lustre to be the cause of the *Murti*. However, the cause of that lustre is Mul-purush and he is *murtiman*. Someone who has understood this does not regard the lustre to be the cause; he considers only the *Murti* to be the cause.

Q4 It is stated that there is complete congruency between the *Murti* that presides in the abode and this *Murti*. What should be understood as the congruency?

Ans Within the abode, Shreejimaraj presides as a divine *Murti*. That *Murti* is precisely the same as this. It should be understood that they are not different.

Q5 Akshardham is said to be beyond the three attributes (*gunatit*). What is the definition of this?

Ans All that is beyond the attributes [of Maya] can be called *gunatit*. Therefore, Akshardham should be known to be beyond all the attributes.

Q6 What is meant by saying that the *Murti* in the abode is beyond the three attributes? The human *Murti* is also said to be beyond the three attributes. What is meant by this?

Ans The *Murti* of the abode, i.e. the *Murti* of Shreejimaraj that resides in the abode, is beyond the attributes. That very same *Murti* appears in a human form. Still, it is beyond the attributes. It is therefore stated that the human form of the *Murti* and the *Murti* that resides in the abode are not two entities; they are indeed one. The meaning of *gunatit* is given in the Rahasyarth of GFS.12 Q&A.16.

Rahasyarth Pradeepika Tika 265

Gadhada Last Section, Vachanamrut 32

In Samvat 1885, Maha Sud 5 (Sunday 8 February 1829), Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the vestibule of the west-facing room, at the court of Dada Khachar in Gadhada. He was adorned in clothing appropriate for springtime (i.e. white clothing). A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. The singers from amongst the *paramhansas* were singing devotional songs (*kirtans*) that are traditionally sung during spring.

- (1) Then, Shreejimaraj asked Muktanand Swami and the other *sadhus*, (1) “Explain the meaning of the verse:

विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

When one refrains from eating food, the focus of the senses retreats.

However, one's longing for the taste is not abolished. It is destroyed only when one attains a realisation of the supreme.

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They then explained its meaning in accordance with the Ramanuj-bhashya. Shreejimaraj further elucidated, “I have defined that verse to mean that a person in his youth should reduce his diet. He should eat and conduct himself appropriately. When his diet is reduced, the strength of his body is also reduced and only then can he conquer his *indriyas*. Without this, his *indriyas* cannot be conquered. Having done this, he should keep his mind interested in the nine-fold devotion to God and have affection for that devotion. If he behaves in these two ways, he is able to remain a part of the *Satsang* until the end of his life. If he does not, he will undoubtedly succumb to his *indriyas* and become averse. Even those like the disciple Govardhan, who have become adept at entering a trance (*samadhi*), have such a fear. So, what can be said for others? One's diet cannot be controlled by suddenly performing consecutive fasts. By doing this, even more food is yearned for and to the contrary, one's diet increases. When the person breaks the fast, he eats twice the amount of food that he normally would. Therefore, one's diet is controlled by gradually reducing the amount of food consumed. Consider rainfall; it falls in small droplets, but the end result is a large volume of water. In the same manner, one should regulate the intake of food gradually, as a result of which, the diet will be controlled; then, the *indriyas* will also be controlled. If someone who does this has affection for devotion, he will remain within the *Satsang* throughout his life. This is a matter of fact [1].” [1]

- (2) Shreejimaraj narrated another discourse. (2) “What is the manner in which a true disciple of God can understand God's glory? He understands that God presides in His lustrous Akshardham as an eternally *sakar Murti* and that He is the cause of all, the controller of all, the omniscient of all, the sovereign king of infinitely many cosmoses, and is an extraordinary, divine, blissful *Murti*. Furthermore, He is free from any attributes of Maya (*nirgun*). In that

manner, the disciple knows that except for this *pratyaksh* God, all other material objects are completely insignificant and destructible. Hence, he has affection for only God and performs the nine-fold devotion. Furthermore, the disciple understands that even though Kaal, Maya, Brahma, Shiv, the Sun-deity, the Moon-deity, etc., are so powerful, they all still remain in accordance with the will of such an immensely great God. Knowing this, and in order to please God, the disciple constantly remains in accordance with the religious regulations stipulated by God. He never contravenes the regulations of the religious decree [2]. [2]

“Conversely, the understanding of the person who has a corrupt intellect is, ‘God is the purifier of sinners and He uplifts the downfallen. Therefore, if I do something that violates the religious decree, there is nothing to worry about, because God is so powerful.’ In this manner, he takes the greatness of God for granted and does not have fear about sinning. Such a person is wicked and sinful. Someone with such an understanding may superficially seem to be a disciple, but he should not be considered a disciple. One must never associate with such a person. Only the kind of person who possesses the understanding previously described should be recognised as being a disciple. One should associate only with that kind of person [3].” [3]

Gadhada Last Section, Vachanamrut 32 {266}

Rahasyarth Pradeepika Tika

There are two merciful statements in this Vachanamrut. In the first, Shreej Maharaj has stated that if one’s diet and conduct is restrained, the *indriyas* can be conquered. Having done this, if someone remains interested and has affection for the nine-fold devotion, he is able to remain a part of the *Satsang* until the end of his life [1]. In the second, Shreej Maharaj has stated that His true disciple is someone who understands His glory and knows that He presides in the abode that is beyond all, i.e. His lustrous Akshardham, with an eternally *sakar Murti* and that He is the cause of all, the controller of all, the omniscient of all, and is the divine, blissful *Murti*; and with this understanding, has affection for Him, performs the nine-fold devotion and behaves in accordance with His commands [2]. Someone who takes God’s greatness for granted and continues contravening the restrictions stipulated by Him, is sinful and wicked [3]. These are the three topics.

Q1

In Q.1, it is mentioned that even those who have become adept at entering into trance have a fear about succumbing to the *indriyas*. However, in Am.3 Q.1, it is said that the five sensations cannot cause a hindrance to someone who has attained the subconscious (*upsham*) state. How should this be understood?

Ans

Here, in this Vachanamrut, He has described the strength of Maya in order to impart a teaching to His disciples who aspire for enlightenment. However, if someone attains the subconscious (*upsham*) state like that of Govardhanbhai, the sensations cannot ever hinder him in any way.

Gadhada Last Section, Vachanamrut 33

In Samvat 1885, Fagan Sud 11 (Monday 16 March 1829), Swami Shree Sahajanandji Maharaj was presiding in the temple of Shree Gopinathji, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj addressed all the *paramhansas* and said, (1) “Within the *Satsang*, there will only be a few disciples whose intellect (*buddhi*) cannot be influenced by objects such as wealth, property, women and children, and who would never become dependent on someone else in order to attain those objects. There would not be many such disciples.” After saying this, He continued, “This Muktanand Swami and Gopalanand Swami are such disciples. Someone may reveal any manner of miraculous powers to them but still, they would never be influenced by that person. What kind of an individual would someone have to be for him not to be influenced in any way? He should have the understanding, ‘I am a soul that is separate from the body, and I am lustrous and independent. The *pratyaksh* God eternally presides within my own form and except for that *Murti* of God, all other worldly objects are false and have infinitely many inherent faults.’ He would have such asceticism (*vairagya*) and an understanding of God’s true greatness. No kind of delusion can arise in the intellect of such a person [1].

[1]

“It is very difficult to put this into practice. Even though such a person may be so great, if he receives lots of praise, heaps of rupees or gold coins start to fall in front of him, or he comes into contact with beautiful women, his stability may not remain, even though he is an ascetic. In fact, if he does encounter these, it is doubtful whether he will or will not remain like even the most inferior ascetics in our group. Associating with such objects is indeed, like that. For example, all of us are seated here. Look how serene we all are. However, if bottles of alcohol had been consumed, no composure would remain. Similarly, associating with those objects will certainly influence a person. Therefore, someone who does not even allow himself to associate with those objects, can save himself from them. In fact, even though he has not become associated with them, he remains fearful of them, ‘what if they do influence me.’ This issue has been extensively narrated in the scriptures. Only God does not become affected by associating with such objects. It is said:

तत्सृष्टसृष्टेषु को न्वखण्डितधीः पुमान् । ऋषिं नारायणमृते योषिन्मय्येह मायया ॥

Brahma created the deities, sages, humans and others. Except for the sage Narayan, there is no-one who can avoid being lured by the charm of Maya.

Shreemad-Bhagwat Third Section Chapter 31 Verse 37

येऽन्ये स्वतः परिहृतादपि विभ्यति स्म ॥

*Except for God, all others remain afraid of those objects,
even though they have renounced them. [2]*

[2]

Shreemad-Bhagwat Eleventh Section Chapter 6 Verse 17

- (2) Shreejimaraj continued, (2) “Who can be called an *Ekantik* disciple of Lord Vasudev? Someone who is unfalteringly devoted to Lord Vasudev, and has virtues such as adherence to his own religious decree (*swa-dharma*), spiritual knowledge (*gnan*), asceticism (*vairagya*) and an appreciation of his greatness (*mahatmya*) can be called an *Ekantik* disciple. Regarding his ultimate attainment, it is said that he enters Lord Vasudev. What is meant by that entering? Amidst a mass of lustre presides the divine *Murti* of Lord Vasudev, for whom that disciple has affection. Due to that affection, his mind constantly remains attentive to the *Murti* of Lord Vasudev; he remains infatuated by the *Murti*. Whilst remaining in this state, he physically remains attentive to serving Lord Vasudev. This is like Laxmiji who, due to her profound affection, remains within the heart of Lord Vasudev as if she were an intrinsic part of him. Externally, she also remains in the form of a woman in order to serve him. It should be understood that the *Ekantik* disciples of Lord Vasudev enter him in the same way [3].

[3]

“Even now, a disciple who is dedicated to the ten-fold devotion, such as listening to discourses, religious songs and chanting God’s name; who recognises the greatness of God and adheres to his personal religious decree; has asceticism, conviction about the soul (*aatma-nishta*); and associates with a *sant*, can never live without these aspects. For example, someone who has become addicted to opium cannot live without it. Even though opium is as bitter as poison, an addict cannot live without it. If someone is addicted to alcohol, even though his throat burns when he drinks it, he cannot live without it. If that person is offered lots of rupees to give up his addiction, that money would not become dearer [than the addiction], and he would not take it. This is because his soul has become engrossed by that addiction. Similarly, if a person has become addicted to activities such as performing devotion to God, he can never live without doing them, regardless of the kind of evil association he encounters. Without doing these activities, his mind does not experience contentment in other activities. His soul has become enjoined with performing devotion to God, etc., so he would have only that one profound eagerness. Such a disciple of God is also recognised to have attained the entry into Lord Vasudev. What a profound state that disciple of God has! He has no desire even to attain the four types of salvation. He wishes only to serve God; in that case, what is there to say about him desiring anything else? Such an individual should be known as an *Ekantik* disciple of God. Such a person has no kind of yearning for any object [4].

[4]

“Someone who is not like this, i.e. he sometimes becomes immersed in devotion to God whilst at other times, forgets that devotion if he encounters an evil association, and behaves inappropriately, should be known as an ordinary individual who is arrogant about his body (*deh-ahimani*). He is not a true disciple and cannot be trusted [5].”

[5]

- (3) Again, Shreejimaraj narrated, (3) “If a disciple of God has a tendency of succumbing to the four influences, i.e. women, wealth, arrogance about his body, and his personal temperament, even though he performs devotion to God, his devotion cannot be trusted; obstacles in his devotion will definitely arise. This is because, on occasion, he may encounter women or wealth and then, because he becomes infatuated by them, his devotion does not remain as it previously was. A person may consider himself to be the body. So when he is inflicted with a physical illness; he does not receive food, clothing, etc.; or he is commanded to comply with a difficult vow, a flaw arises in his devotion and he becomes disturbed. He loses the ability to think rationally and starts to behave improperly. He may have a particular temperament for which a *sant* rebukes him and does not allow him to behave in accordance with that temperament. He instead, tries persuading that person to behave differently. As a result of this, he becomes frustrated and is unable to remain in the company of *sants*. How then can his devotion remain? Therefore, someone who wishes to maintain a firm devotion should not be at all susceptible to those four influences. If there are any deficiencies in those four, slowly but surely, one should eliminate them through understanding. He will then definitely develop devotion towards Lord Vasudev. Undoubtedly this is the way of developing devotion [6].” [6]

Gadhada Last Section, Vachanamrut 33 {267}

Rahasyarth Pradeepika Tika

There are three merciful statements in this Vachanamrut. In the first, Shreejimaraj has said that if someone understands his soul to be lustrous and independent, within which presides this, i.e. His *pratyaksh Murti*, and understands that except for His *Murti*, all other worldly objects are false and inherent with faults, then, no kind of delusion can arise in the intellect of that person [1]. However, if such a person encounters praise, wealth or beautiful women, he does not remain stable. Therefore, one should not allow himself to encounter them [2]. In the second, someone who possesses unfaltering devotion towards God along with virtues such as adherence to his own religious decree, spiritual knowledge, asceticism and an appreciation of God’s greatness, is an *Ekantik* disciple of God. Such a person enters into God and he also remains physically attentive to serving Him [3]. Whilst remaining in his body, a disciple who is dedicated to: the ten-fold devotion towards God; understanding His greatness, his own religious decree; asceticism; a conviction about the soul; and associating with God’s *sant*, can never live without these aspects. He has become addicted to them. Such a person is also said to have entered God and is an *Ekantik* [disciple] [4]. Someone who forgets the devotion towards God when evil associations are encountered, and then behaves inappropriately, should be known as an ordinary individual who is arrogant about his body [5]. In the third, Shreejimaraj has stated that devotion does not persist in someone who has the deficiency of succumbing to the four influences, i.e. women, wealth, arrogance about the body, and personal

temperament. If he eliminates those deficiencies, devotion towards God will definitely develop [6]. These are the six topics.

Q1 In Q.1 T.2, it is said that if even Muktanand Swami and Gopalanand Swami happened to encounter praise, wealth or women, their stability may not remain. However, in GLS.26 Q.2, it is said that no object, including women, etc., can cause Mayaram Bhatt, Mulji Brahmchari and Nishkulanand Swami to falter in any manner. What is the reason for saying that? Because, before Shreejimaraj departed from His body, He commanded all the sadhus, *brahmcharis*, attendants and disciples, “You must all remain obedient to Shree Gopalanand Swami. Anyone who does not remain in accordance with his commands is not Mine.’ In that manner, Shreejimaraj commanded all ascetics and *gruhasths* to comply with Gopalanand Swami’s orders. Therefore, Gopalanand Swami was superior to all in the *Satsang*. Furthermore, in GLS.21 T.6, he is said to be even more superior to the *Param-ekantik-muktas* who reside in Akshardham. In GMS.62 Q.3, Gopalanand Swami and Muktanand Swami have been said to possess the greatest sentiments of servitude. In K.3 Q.1, where Shuk Swami has been praised, it is said that he is like Muktanand Swami. Therefore, Muktanand Swami is a *Mukta*, just like Gopalanand Swami. Still, it is stated that the stability of such great *Anadi-muktas* may not remain. In that case, what can be said of others? In L.13 Q.1, it is stated that even if an insignificant soul remains attached to the lotus feet of Shreeji, he will not be defeated [by material objects]. Hence, it is said that those who are in the state of endeavouring (*sadhan-dasha*) cannot be defeated, yet those who are ensuring that infinite souls attain that status, i.e. the accomplished *Muktas*, can be defeated. Why would this have been said?

Ans Gopalanand Swami and Muktanand Swami were *Anadi-muktas* who reside within the *Murti* of Shreejimaraj. Maya cannot even look towards them; that is how great they were. Here, in this Vachanamrut, their pretext has been used to impart a lesson to those who are in the state of endeavouring. This is because if eminent individuals are used in examples, the fear arises within those who are in the state of endeavouring that ‘if such eminent individuals can be defeated, it can definitely happen to us.’ In order that such fear arises, the example of eminent individuals is used.

Q2 In Q.2, T.3, Shreejimaraj talks about entering Him. However, the divine *Murti* presides amidst a mass of lustre; the mind is a material object, which cannot reach that extent. How should this be understood?

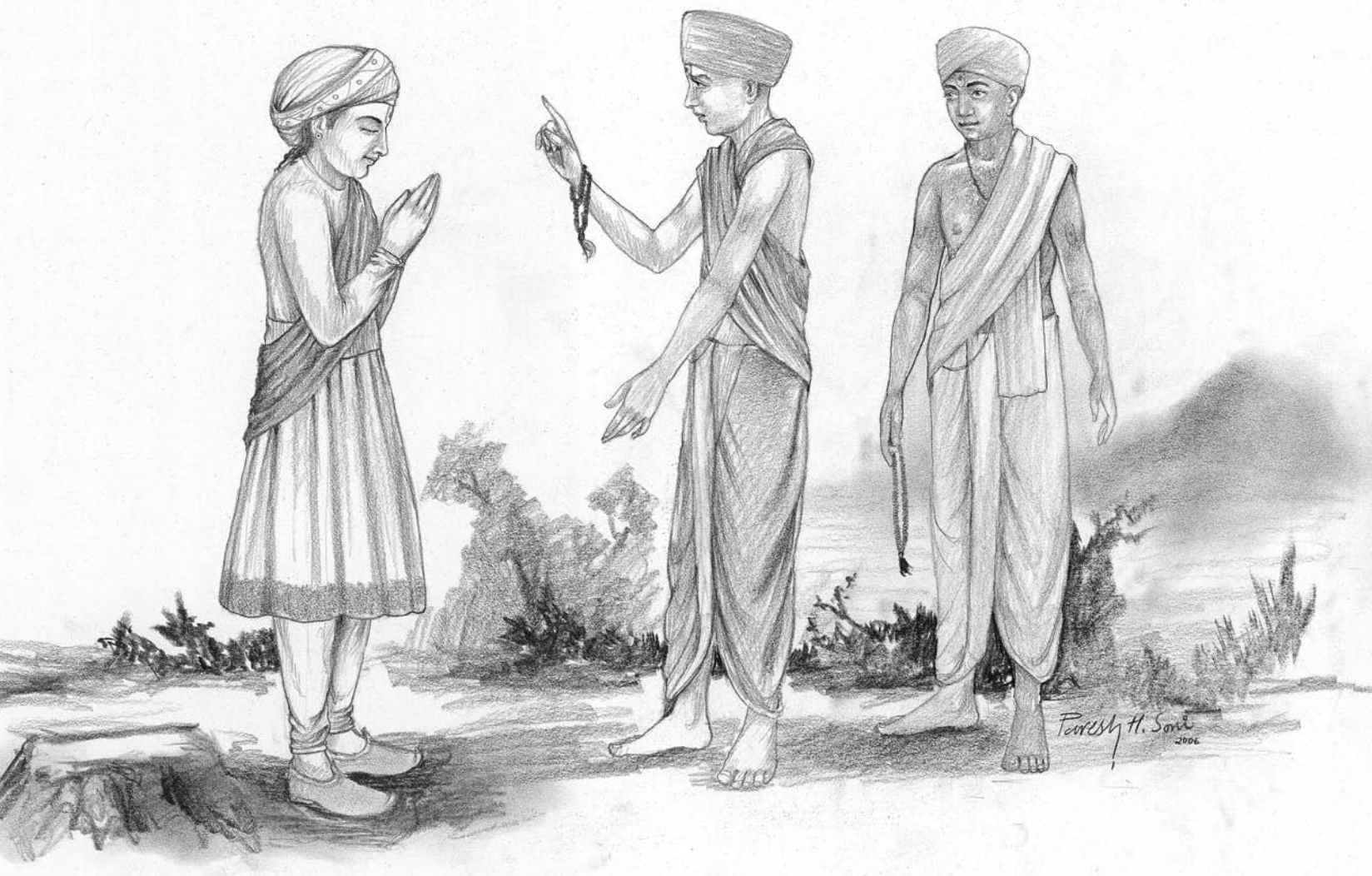
Ans Just as Laxmiji resides within Shree Krishna-Vasudev and externally, also remains in the form of a woman in his service, the *Muktas* too reside within the *Murti* of Shreejimaraj and also remain external to Him. It is said that a continuity of the mind remains between them. The word ‘mind’ has been used in a worldly notion, but actually, someone who has become a *Mukta* no longer possesses a mind. He does not even have the sentiment of being a body and being the soul. Just like Shreejimaraj, the *Muktas* are also divine *Murtis*.

Rahasyarth Pradeepika Tika 267

Gadhada Last Section, Vachanamrut 34

In Samvat 1885, Chaitra Sud 3 (Monday 6 April 1829), Shreejimaraj was presiding in the temple of Shree Gopinathji, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shuk Muni asked Shreejimaraj a question. (1) “There seem to be two means for annihilating the intense passion for all material objects, so that only an intense passion towards God remains. One is having affection for God and the other is having asceticism (*vairagya*) together with spiritual knowledge (*gnan*). These are the two means. However, is there a third means by which a person, who does not fervently practise those two means, but who has determination and trust in God, can maintain intense passions for only God and not for any other object?” Shreejimaraj replied, “That is a good question. It is true that by those two means, only an intense passion towards God remains and no passion for any other object persists. If a person does not practise those two means, his passion for objects other than God does not recede and so, he remains discontented whilst he is alive. However, because he does have determination for God, when he dies, God bestows salvation to him. Just like those two, there is also a third means for eradicating passions for all objects other than God. What is it? It consists of diligently abiding by the stipulated vows. What are those vows? They comprise of abiding by the vows of one’s own religious decree. Even though a person is not an *aatma-nivedi*, he should still abide by the rules stipulated for *aatma-nivedi* sadhus and *brahmcharis*, such as not looking at women and not listening to the words of women. Similarly, he should faithfully and diligently observe the vows of abstaining from indulging in the five sensations. With his body, he should serve God and His disciples, listen to the discourses of God and perform the vows related to the nine-fold devotion. Auspicious thoughts then start to arise within his mind. In that manner, if a person behaves in accordance with these two types of vows, even if asceticism and affection towards God do not exist within him, they will arise. He becomes extremely strong and his inauspicious passion for material objects recedes. He develops passion for only God, and this continues to increase with each day [1].” [1]
- (2) Then again, Shuk Muni asked Shreejimaraj a question. (2) “Oh Maharaj! It seems that anger arises in someone if someone else comes in the way of him experiencing an object with which he has an intense bond. When a yearning i.e. intense desire, is not fulfilled, it is transformed into anger. That person had developed a particular nature as a result of which, anger arises within him. Is there any way for anger to not arise, even under these circumstances?” Shreejimaraj replied, “By the command of God or, having understood the greatness of God through the scriptures, by his own will, a *Mota-sadhu* (*Mota-purush*) may have made an auspicious resolution within his mind to keep innumerable souls within the disciplines of the religious decree and encourage them to follow the path of God. He remains proactive about this. Then, if any soul transgresses the religious disciplines and behaves



In order to keep a disciple adherent to the disciplines of the *Satsang* and the commandments of God, an eminent *sadhu* becomes angry and scolds him

irreligiously, anger arises in that *Mota-purush* (*Sat-purush*) towards that soul. This is because that soul has violated the auspicious resolution that he has made. Therefore, in order to teach that soul how to remain in accordance with the religious disciplines, the *Mota-sadhu* becomes angry. If he does not reprimand that soul, that individual will continue to transgress the disciplines and will never attain betterment. It is appropriate for anger to occur in such instances; there is no objection to that. This is because the *Mota-sadhu* is dedicated to this path and thousands of people have taken his patronage. How could he not become angry with them on some occasions? Anger will not arise if the very cause of anger is discarded. If he remained alone in the forests, anger will not arise. However, how can he do that? From the scriptures, he has come to understand the great benefit attained by preaching to numerous souls, and making them follow the path of God so that they attain salvation. He has realised the importance of abiding by the commands of God. Therefore, even though anger may arise within him, he never abandons his auspicious resolution. Furthermore, if a person has affection for a *Mota-sadhu* and has understood the advantage of remaining with

him, i.e. that of attaining salvation through him, he will have realised, 'it is only through this *sadhu* that I will achieve betterment.' Then, even if that person has an angry temperament, he will never become angry with that *Mota-sadhu*. In this way, he will discard his tendency. Therefore, anger can indeed be eliminated in this manner as well. However, a person who becomes angry with a *sadhu* because of the giving or taking of trivial objects has no understanding about the greatness of the *sadhu* or about the path that he follows. If he had understood this, he would not become angry about trivial objects. If an intelligent, understanding person becomes angry with a *sadhu* due to trivial objects, it should be understood that his intellect is like that of a king's minister, i.e. it is of worth only in worldly matters. It should be understood that he does not have the intellect of a *sadhu* [2].” [2]

Gadhada Last Section, Vachanamrut 34 {268}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first question, Shreejimaraj has stated that the means of discarding passions from everything other than Him, and developing passion for Him alone, is having affection for Him and asceticism, together with spiritual knowledge. If a person has determination and trust towards God, and remains vigilant about behaving in accordance with the vows relating to abstaining from indulging in the five sensations and the vows related to the nine-fold devotion towards God, the intense passion within that person towards the Lord continues to increase [1]. In the second question, Shreejimaraj has stated that it is appropriate to become angry with someone to ensure that he follows the path towards God and abides by His commands. One's temperament of anger is discarded by having affection for a *Mota-sadhu* and understanding the advantage of remaining with him i.e. that of attaining salvation through him. However, if a person becomes angry with a *sadhu* because of trivial objects, he has no understanding about the greatness of the *sadhu*. If an intelligent person becomes angry with a *sadhu* due to trivial objects, it should be understood that he does not have the intellect of a *sadhu* [2]. These are the two topics.

Q1 In Q.2, Shuk Swami asked, 'What is the means of ensuring that anger does not arise, even when someone else comes in the way of him experiencing the object for which he has developed affection?' Why was that question not answered?

Ans Shuk Swami's purpose of asking that question was 'someone may have a personal objective of persuading individuals to abide by Your [Shreejimaraj's] command and abide by the religious decree. For that purpose, anger may arise towards other people. However, it is not appropriate for us ascetics to have such temperaments. So show us the means to ensure that such anger does not arise within us.' Shreejimaraj replied, 'there is no objection to becoming angry in order to ensure that others abide by the religious decree.' Having said this, He narrated the means for anger not to arise: For anger not to arise, one has to abandon the auspicious

resolution that has been made about roaming in the forests in solitude; the other way is to develop affection for a *Mota-sadhu* and realise the advantage, salvation, which is attained through him. Then, anger does not arise.

Q2 In Q.1, Shreejimaraj has said that if someone does not have the two means - affection for Him, and asceticism together with spiritual knowledge, then, whilst alive, the person remains discontented, but when he dies, God bestows salvation on him. However, in Am.3 Q.1, Shreejimaraj has said that deliberating about the five sensations is itself the cause of birth and death. How should this be understood?

Ans Here, in this Vachanamrut, the person referred to is someone who remains discontented because thoughts about the five sensations continue to arise within him. He repents because such vile volitions are causing hindrances in his worship and contemplation of Shreejimaraj. Shreejimaraj becomes pleased with him and grants him salvation. This is the person referred to here. Whereas, the person referred to in Am.3 does not feel any remorse and consequently, he faces birth and death.

Rahasyarth Pradeepika Tika 268



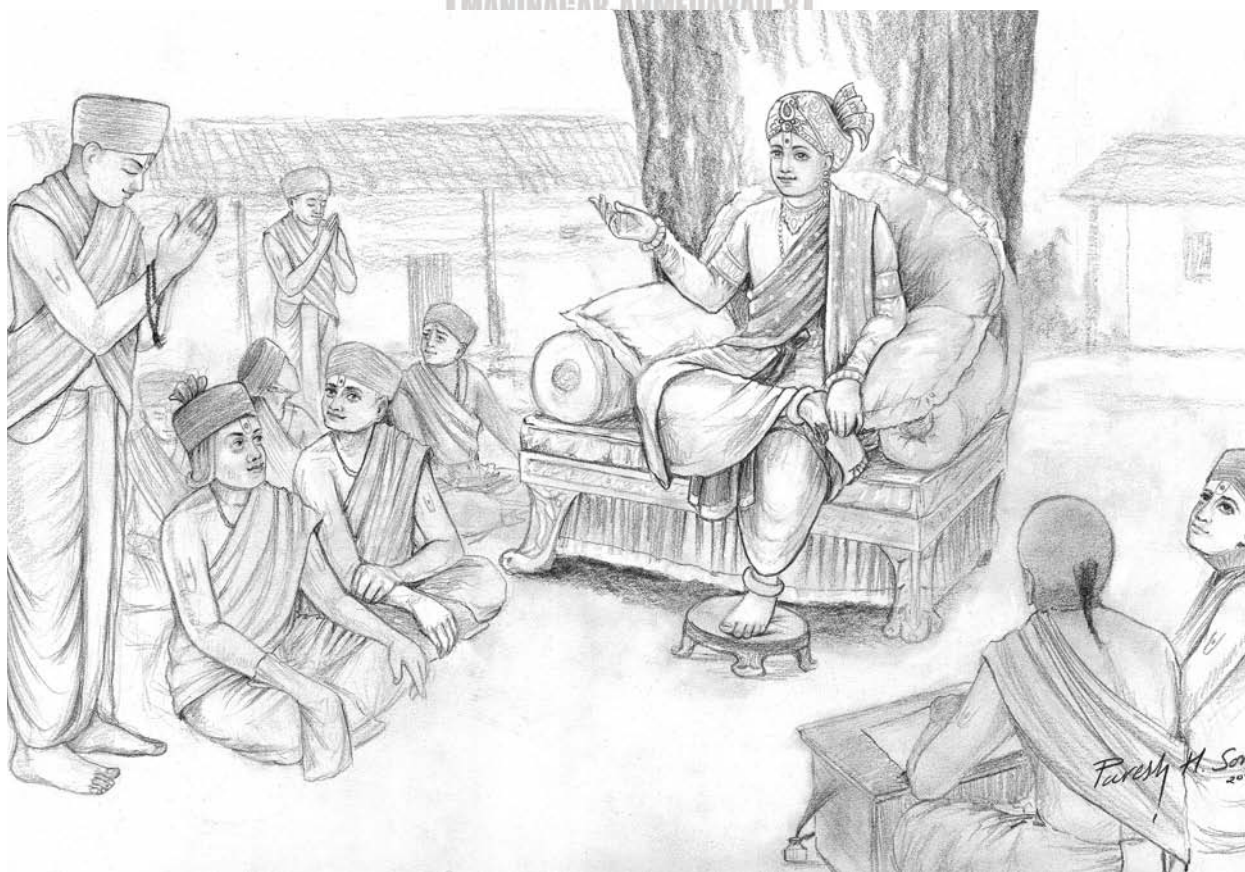
Gadhada Last Section, Vachanamrut 35

In Samvat 1885, Chaitra Sud 9 (Sunday 12 April 1829), Swami Shree Sahajanandji Maharaj was presiding in the temple of Shree Gopinathji, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Shuk Muni asked Shreejimaraj a question. (1) “Oh Maharaj! How can one recognise a patronage, which is so firmly established in an individual’s heart towards God and His disciples, and is such that it is not affected in any manner, regardless of the type of adversity encountered, or the physical pleasures or pains, praise or insult, or adverse place or times faced? Tell us, what kinds of thoughts would occur in such a person’s mind and what physical behaviours would he have?” Shreejimaraj replied, “Firstly, consider a disciple who has ascertained the greatness of God. He realised that there is nothing else greater than God and recognises everything other than God to be insignificant. Secondly, he does not become agitated when God or a *sadhu* rebuke him due to a particular nature and make him behave in manner that is unlike his nature. He does not become dejected because they rebuke him for his nature, and moreover, however unyielding his nature may be, if God or the *sadhu* commands him to do so, he discards it and humbly behaves as they have determined. If he has these two kinds of understanding, then, regardless of the adversity he encounters, his patronage towards God does not recede [1].”

[1]

Shreejimaraj rebukes a sant because of a particular nature that exists in him. Immediately, he discards that nature and humbly behaves in accordance with the advice given



(2) Then again, Shuk Muni asked, (2) “Anyone would become agitated when he is rebuked about his nature. However, are there differences between the kinds of agitation or not?” Shreej Maharaj replied, “When a person is rebuked, if he becomes agitated and demerits himself, but does not demerit God and the *sadhu*, he is good. However, if he does not demerit himself and instead, demerits God and the *sadhu*, he cannot be trusted; furthermore, his patronage is not resolute [2].” [2]

(3) Once again, Shuk Muni asked, (3) “If a person has not been rebuked about his nature by God or a *sadhu*, how can he realise within his own mind, ‘if they rebuke me for my nature, I will not remain stable’? He has not encountered that situation so how can he have the confidence that this will not happen?” Shreej Maharaj explained, “He should remain attentive to the thoughts that occur within his mind and consider, ‘except for God, which kind of thoughts related to the five sensations arise within my mind? Of these, which objects do I have a strong passion for? Which objects that are related to the sensations, do I have intense yearnings for?’ By having such thoughts, he is able to discern what he is like. Other than this, there is no other way for him to discern his disposition. Whilst contemplating, he should think, ‘I have a strong passion for this particular object and remain engrossed by it. When a *sadhu* rebukes me for this, there is no way that I will not become agitated.’ He becomes determined in this way. If he has a stubborn nature, but God or a *sadhu* never rebuke him for it, he will not recede from the patronage of God. However, if they do rebuke him, he will not remain stable. He will ultimately become extremely agitated and become averse from the *Satsang* [3].” [3]

(4) Again, Shreej Maharaj continued, (4) “Why do all the scriptures cite being malicious to a *sadhu* as being the gravest of all sins? It is because the *sakshat* Lord Shree Krishna resides within the heart of a *sadhu*. By being malicious to a *sadhu*, God is also being maligned. When someone is malicious towards a *sadhu*, the God in his heart is pained, as a result of which, the even graver sin of being malicious towards God has been committed. For this reason, being malicious to a *sant* is said to be the gravest of all sins [4].” [4]

“Kans (Shreemad-Bhagwat Section 10 Part 1 Chapter 44), Shishupal (Part 2 Chapter 74), Pootna (Part 1 Chapter 6) and the other demons all maligned God but still, God granted salvation to them in the same way that he did to his disciples. What was the reason for this? Due to their loathing of God, the demons maintained their contemplation about him. Consequently, God thought, ‘even though they had hostility for me, they contemplated about me. They have established a connection with me even in this manner, and therefore I should grant them salvation.’ By this example, one should realise the immense mercy of God. One should also realise that God granted salvation to even those who took His patronage out of contempt for Him. In that case, why would God not grant salvation to a disciple who has taken His patronage by performing devotion to Him, and who performs that devotion in order to please Him? He certainly will. By revealing the immensity of God’s mercy in this manner,

the writers of the scriptures are inspiring humans to be devoted to God. It is not their intention that people should become like the demons and oppose God. Someone who is hostile towards God, is malicious towards Him, and whose behaviour is contrary to the wishes of God, should indeed be known as a demon. This is the behaviour of someone who is a demon. To behave in a manner that pleases God, perform devotion and please Him and His disciples, is the behaviour of a disciple of God [5].”

[5]

- (5) Then, Shuk Muni asked Shreejimaraj, (5) “Oh Maharaj! Tell us the characteristics of a *sant* within whose heart resides God, and as such, God is maligned by being malicious to him, and by serving him, God is served?” Shreejimaraj thought for a short while. He then mercifully explained, “The first of these major characteristics is that he never considers God to be *nirakar*. He understands that God is the eternally divine, *sakar Murti*. Regardless of how many Purans, Upanishads, Vedas or any other scriptures he hears in which God is narrated as being *nirakar*, he realises, ‘either I am not able to understand the meaning of the scriptures or it is written in that manner for some other reason. However, God is definitely, eternally *sakar*.’ If he does not understand God to be *sakar*, his *upasana* cannot be said to be firm. If God was not *sakar*, He could not be said to be the doer of everything, just like the sky cannot be said to be the doer of anything. Nor could it be said that He presides in a particular location. Therefore, God is definitely, eternally *sakar*. 1. He is the one who creates, sustains and destroys infinitely many cosmoses. He eternally presides within His Akshardham. He is the sovereign Lord. He Himself is *pratyaksh* before you. Such understanding never falters in any manner, at any time. He always maintains this understanding. That is the first characteristic. 2. He performs the *Ekantik* devotion of God and when he sees another person reciting God’s name, [listening to or reciting] religious discourses, [singing or listening to] devotional songs, etc., he becomes extremely pleased. 3. He does not allow any of his own natures to interfere and prevent him from remaining with disciples of God. He discards any inappropriate natures but does not abandon his association with the disciples of God. If a *sadhu* rebukes him for having a particular nature, he does not demerit the *sadhu* but recognises the fault of his own nature. He never becomes upset and thinks about going afar from the association of disciples. He would continue to remain amongst the association of disciples under any situation. 4. Whenever he attains fine clothing, lavish food, fresh water, or any other fine article, he would think, ‘it would be better if I give this to a disciple of God.’ He would give that article to such a disciple and become pleased by doing so. 5. He may have remained with a particular group of disciples, but they would never feel, ‘he has remained together with us for so many years but still, we have not been able to ascertain what he is truly like; who knows what he is really like? He is completely unfathomable.’ They would not think this. Internally and externally, that person would be the same, so that everyone would have the confidence to say, ‘without any doubt, this is what he is like.’ He would have such a straightforward nature. 6. He has a calm nature but would never like to remain amongst an evil association. If he encounters such an association, he would become

angry. In that manner, he has an innate detest for being amongst evil associations. It should be known that the *sakshat* God presides within the heart of a *sadhu* who possesses these six characteristics. By maligning such a *sadhu*, the sin similar to being malicious to God is committed; by serving such a *sadhu*, the fruits equivalent to serving God are attained [6].” [6]

Gadhada Last Section, Vachanamrut 35 {269}

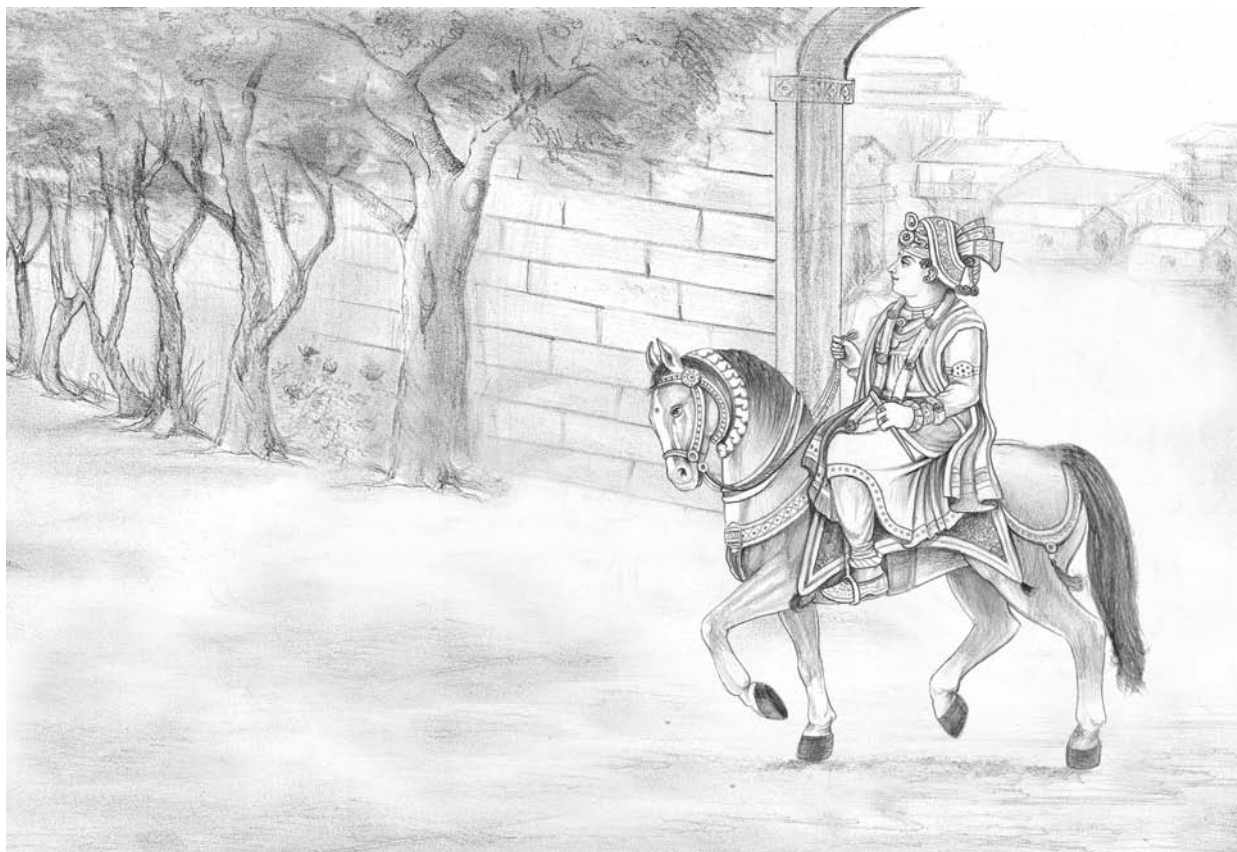
Rahasyarth Pradeepika Tika

There are five questions in this Vachanamrut, of which the fourth is a merciful statement. In the first question, Shreej Maharaj has stated that someone who recognises everything other than God to be insignificant, and discards his own nature and behaves as God and His *sadhus* command, does not lose His patronage, even during adversity [1]. In the second question, when God or His *sadhus* rebuke someone because of his nature, it is better if he does not demerit God or His *sadhu*. However, if he does demerit Him and the *sadhu*, he should not be trusted as someone with a resolute patronage [2]. In the third question, Shreej Maharaj has stated that one should think about the sensation for which there is a strong yearning in the following manner: ‘I have a strong passion for this particular object and remain engrossed by it. If a *sadhu* rebukes me for this, there is no way that I will not become agitated.’ In this way, a person determines his own situation. If God or *sadhus* never rebuke a person for his nature, he does not recede from God’s patronage. However, if they do rebuke him, he becomes extremely agitated and becomes averse from the *Satsang* [3]. In the fourth, Shreej Maharaj has stated that the *sakshat* God, i.e. He, resides within the heart of a *sadhu*. By being malicious to the *sadhu*, God is also maligned. For that reason, being malicious to a *sant* is the gravest of sins [4]. Someone who remains hostile towards God and is malicious to Him, has an understanding like that of a demon. A person who behaves in a manner that pleases God and performs devotion to Him, has the understanding like that of God’s disciples [5]. In the fifth question, Shreej Maharaj has stated that the *sakshat* God, i.e. He, resides within the heart of someone who has the following six characteristics: Understands God to be eternally divine and *sakar*, performs *Ekantik* devotion to Him and becomes pleased when he sees someone reciting His name, contemplating about Him, etc.; discards any inappropriate natures but does not remain afar from the association of His disciples; becomes pleased by giving away any fine articles received to His disciples; has a straightforward nature; and detests being amongst evil associations. Maligning such a *sadhu* is equivalent to being malicious to God. Serving such a *sadhu* is equivalent to offering services to God [6]. These are the six topics.

Rahasyarth Pradeepika Tika 269

Gadhada Last Section, Vachanamrut 36

In Samvat 1885, Vaishakh Sud 1 (Monday 4 May 1829), Swami Shree Sahajanandji Maharaj rode on a mare from the court of Dada Khachar in Gadhada to Laxmi-vadi, where He presided on a raised platform at the centre of the field. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.



Shreejimaraj rides on His mare from the court of Dada Khachar to Laxmi-vadi

- (1) Shreejimaraj asked all the *paramhansas* and disciples a question. (1) “What is the extraordinary spiritual means for a soul to attain salvation by which, it is definitely attained without any hindrance? Also, what is the spiritual means through which a major hindrance does arise, and leads to a fall from the path of salvation?” Everyone then tried to answer the question in accordance with their own intellect, but the question remained unanswered. So Shreejimaraj explained, “The extraordinary spiritual means of attaining salvation comprises of understanding that Lord Purushottam eternally presides as a divine, *sakar Murti* amongst a mass of *Brahm-jyoti* and that all the incarnations originate from Him. With such an

understanding, one should sincerely take the patronage of that *pratyaksh* God; perform devotion to Him whilst abiding by the religious decree; and associate with a *sadhu* who has such devotion. This is the extraordinary means of attaining salvation. Through this, no hindrances arise [1].

[1]

“The major hindrance whilst performing such spiritual means is associating with a *sushka* Vedanti. What obstacle is faced by associating with him? Due to the apparent virtues of the *sushka* Vedanti, anyone who associates with him develops affection for him. Affection is developed as a result of perceived virtues. Take the example of a person who has saved someone’s life by providing him with food during a famine. The person who was saved will undoubtedly develop affection towards his saviour. Similarly, affection naturally develops for someone in whom virtues are perceived. The Vedanti tempts him into believing the falsity that the soul does not undergo birth or death and that it is *nirakar*; and regardless of the sins such a soul commits, those sins do not become attached to that soul. By luring someone into that manner of thinking, he tactfully makes him refute the existence of God’s *Murti*. This constitutes a major hindrance for that individual because he has fallen from the *Murti* of God. Therefore, one must never associate with such a Vedanti because that kind of Vedanti is extremely wicked. There is no greater hindrance than this in the devotional path to God [2].”

[2]

(2) Having narrated this, Shreej Maharaj returned to the court of Dada Khachar, where He presided on a dais, in the vestibule of the east-facing room. Once again, He commenced a discourse, during which He said, (2) “Having listened to all the scriptures, I have formed the following principle: I have travelled throughout this land and have seen many accomplished (*siddh*) individuals.” Having said this, He talked about His experiences with Gopaldasji and other *sadhus*. He then continued, “I know that without the *upasana* of God’s *Murti* and meditation on the *Murti* of God, one can never become capable of visualising the soul or Brahm. It is only through having *upasana* that the soul and Brahm can indeed be visualised; without this, one cannot visualise them. Wishing to visualise the soul and Brahm without having *upasana* is akin to licking the sky for hundred years; a sour or bitter taste will never be experienced. Without having *upasana* for the *Murti* of God, the soul and Brahm can never be seen, regardless of the efforts made to visualise them. It may have been stated in the scriptures that the soul can be visualised through *nirbij* Sankhya and Yog. Nevertheless, I have never seen anyone who has attained such a state by this. In My experience, such a concept is not feasible, and so, such a notion is false [3].”

[3]

Gadhada Last Section, Vachanamrut 36 {270}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut in which, the second is a merciful statement. In the first question, Shreej Maharaj has stated that the extraordinary means of attaining salvation consists of understanding Him to eternally preside as a divine, *sakar Murti* amidst a mass of *Brahm-jyoti*; to be the incarnator of all; and with such understanding, taking His patronage; performing devotion to Him as well as adhering to the religious decree; and associating with a *sadhu* who has such devotion. By this, no manner of hindrances arise [1]. A *sushka* Vedanti is extremely wicked. Associating with such a person is a major hindrance [2]. If one has both *upasana* towards God and meditates on Him, the soul and Brahm can be visualised. Without these, neither the soul nor Brahm can be seen [3]. These are the three topics.

Q1 In Q.1, Shreej Maharaj has stated that one should sincerely take His patronage. What should be understood by 'sincerely' taking patronage?

Ans Sincerely taking patronage comprises of understanding Shreej Maharaj to be the incarnator of all the incarnations, who eternally presides as a *sakar Murti* amidst the mass of *Brahm-jyoti*, i.e. Akshardham; and understanding that the very same *Murti* is giving *pratyaksh darshan* here, in this world, in a human form. Having such sentiments about the Lord is referred to as having sincerely taken His patronage.

Q2 In Q.2 T.3, Shreej Maharaj has stated that without having *upasana* for His *Murti*, the soul or Brahm cannot be visualised. In L.7 Q.2 T.4, it is also stated that even someone who has become *Brahm-roop* has still to recognise Par-brahm Purushottam. This infers that even though someone has not recognised Par-brahm, he can still become *Brahm-roop*. How should this be understood?

Ans In L.7, it is not said that one can become *Brahm-roop* without having *upasana* for the *Murti*. There, *Brahm-roop* refers to someone who has worshipped the incarnations, such as Mul-purush, and become like their lustre. It is stated that the individual has still to realise the true greatness of Shreej Maharaj. Therefore, someone can become *Brahm-roop* only if he has *upasana* for the *Murti*. Only then can he visualise Brahm and the soul. Without this, one can never become *Brahm-roop*, and the soul and Brahm too can never be visualised.

Q3 *Nirbij* Sankhya and *nirbij* Yog are mentioned. What are their forms?

Ans *Nirbij* Sankhya consists of knowing about the soul, which is separate from the body. *Nirbij* Yog refers to aligning one's inclination (*vrutti*) towards the soul.

Rahasyarth Pradeepika Tika 270

Gadhada Last Section, Vachanamrut 37

In Samvat 1885, Vaishakh Sud 3 (Wednesday 6 May 1829), Swami Shree Sahajanandji Maharaj was presiding on a *chakda* placed in the vestibule of the north-facing room, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj addressed all the *sadhus* and disciples and said, (1) “Once a person has thoroughly attained the knowledge about the *Murti* of God, that knowledge does not diminish even slightly, irrespective of the adverse place, time, activity or association encountered. An example to explain this is that of a great king or an immensely wealthy person. He may lose his status and face poverty as a result of his destiny. Due to this, he may have to eat simple foods such as wild corn, coarse spinach, wild berries or boiled vegetable stalks. When he eats these, he remembers the lavish, extravagant and expensive dishes that he had previously ordered and eaten, which others would never have been able to eat. All these foods are recalled. Thoughts arise in his mind, ‘I used to dine on sumptuous feasts in the past, but now I have to eat this kind of simple, tasteless food.’ Whenever he eats, this thought comes to mind. However, a person who has always eaten simple foods may face even greater poverty, but he then eats the same kinds of food that he previously did. What would he remember? In the same manner, once someone has thoroughly established within his mind, the bliss of God’s *Murti* and the pleasure of His worship, even if he becomes unable to associate with the *Satsang* and has to leave, he remembers that bliss whilst experiencing the pleasures and miseries he is destined to. He does not forget the bliss. If someone has never known the happiness of God, or has never experienced His bliss, what would he be able to recall? He would be like an animal. Now, I shall state the spiritual knowledge about God’s *Murti*. God’s *Murti* is not like any other form – deity, human etc., that is derived from *Prakruti*. Time (*Kaal*) can destroy all objects, except for the *Murti* of God. God is such that the influence of time has no effect on the *Murti* of God. Such is the greatness of God. Only God is like God; no-one else is like Him. The disciples of God who reside in His abode have attained similar qualities to Him, and their form is just like that of God. Still, they are the *Purush* whilst God is the *Purushottam*. He is superior to all and is worthy of worship; He is the master of all. No-one has been able to appreciate the complete glory of that God. That divine *Murti*, i.e. God, is beyond the attributes of *Maya* (*nirgun*). He is worthy of being meditated on. Anyone who meditates on Him is also elevated beyond the attributes of *Maya*; such is the *Murti* of God. If a million glass statues are arranged and one person stands at the centre of them all, wherever one looks, the reflection of that person is seen reflected from all those statues. Similarly, there is only one God and He remains in the same location, His abode. Whilst residing there, He remains amongst the masses of souls who exist in the innumerable cosmoses through His omniscience, and grants them the deserved fruits of their deeds. He becomes visible there in His actual form. It is stated:

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

Arjun! Amongst all the different domains (kshetra), which exist in the form of souls, you know me to be the knower of those domains (kshetra-gna). The knowledge of domains and the knower of domains is the real knowledge. This is my principle.

Bhagwad-Gita Chapter 13 Verse 2

“God is the life of all souls. A soul is unable to do or experience anything without that God. That God is the Lord of all spiritual prowesses. Someone who has attained miraculous powers can take an object with his own hands from the Lok of Brahma whilst remaining right here. In the same manner, with His own spiritual prowess, God remains in the one same place and performs all activities. To explain, fire resides within wood and also within stone. However, the form of the fire that exists in wood is different, and the forms of wood and stone are also different. Similarly, God remains within all souls, as exemplified by the glass statues. However, the form of God and the forms of souls are different. The *Murti* of God, who possesses such innumerable prowess, has become like a human for the betterment of souls. Once someone has attained the spiritual knowledge about that *Murti* of God in this manner and has performed devotion to Him; and has thoroughly experienced the ecstasy of that spiritual knowledge and devotion within his soul even once, it will then, never be forgotten. Regardless of the kinds of pleasures or pains he faces, his experience about the ecstasy of God’s *Murti* is not forgotten. This is like the pleasures previously experienced by the king, which are not forgotten even during times of poverty. The reason why I am narrating this is that you all presently have the association of such a *Satsang*, but if the influence of an adverse place, time, etc., or destiny, no longer allow such an association, that soul can still attain salvation if this narrative has been understood. If such firm determination exists within a person, he will never have the doubt, ‘I may not attain salvation.’ It is very difficult to maintain such an association forever. It is also a rarity for someone to physically behave as described. If someone happens to leave the *Satsang* due to a particular situation, he will not be able to behave in this manner. However, if this narrative has been understood, that soul will still gain immense betterment. It is for that reason that I have given this discourse [1].” [1]

Gadhada Last Section, Vachanamrut 37 {271}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which, Shreej Maharaj has stated that His *Murti* is not like any other form. Time can destroy all the other forms, but it cannot destroy God’s form; no-one else is like Him. The forms of God’s disciples, who reside in His abode, are just like God’s form; still, the disciples are the Purush and God is the Purushottam. The Lord is superior to all those *Muktas* and He is worthy of their worship. He is their master. Even those

Muktas are not able to appreciate God's complete glory. Such a divine *Murti*, is beyond the attributes of Maya and is worthy of being meditated on. Anyone who meditates on Him is also elevated to be beyond the attributes of Maya. Whilst residing in the same single location, i.e. in His abode, the Lord exists in the innumerable cosmoses through His omniscience and grants the fruits of deeds. He becomes visible here, in this world, as He is in Akshardham. He is the life of all souls and the Lord of all spiritual prowesses. His form is of another kind, i.e. it is considerably different from others, including Akshar, etc. He appears like a human for the betterment of souls. Once a person has understood this spiritual knowledge about God and has become devoted to Him, he never forgets that knowledge and he too attains betterment [1]. This is the one topic.

Q1 Shreejimaraj has stated, 'If a million glass statues are arranged and one person stands at the centre of them all, wherever one looks, the reflection of that person is seen reflected from all those statues. Similarly, there is only one God and He remains in the same location, His abode. Whilst residing there, He remains amongst the masses of souls that exist in the innumerable cosmoses through His omniscience and grants the fruits of deeds.' Also, in K.4 Q.2, it is stated, 'Just as the entire assembly can be seen in a mirror, the Lord can be seen within the soul.' Furthermore, in L.4 Q.1, it is said, 'If a man stands in a glass temple, which is at the centre of a glass house, it appears as if he is standing in all the surrounding glass rooms. Similarly, God becomes visible in the infinitely many cosmoses in infinitely many forms, as the same *Murti* that He is in Akshardham.' If He is present within each soul in the same manner that He exists in Akshardham, there is no need for Him to appear in the infinitely many cosmoses as stated in L.4; because He is present within souls, in the same way that He presides in Akshardham. In that case, the souls should have attained salvation. How should this be understood?

Ans Here, in this Vachanamrut, it is stated that God remains amongst the masses of souls through His omniscience and grants the fruits of deeds. This refers to how He is omnisciently present via His lustre. Where it is stated that He becomes visible as He actually is, it refers to how He becomes visible only to His disciples who are able to meditate on and visualise the *Murti*. However, it is not said that He is visible to everyone. He resides within all souls through His lustre. Through that lustre, He even resides within Mul-akshar; through Mul-akshar, He resides within Vasudev-brahm; through Brahm, He resides within Mul-purush; and through Mul-purush, He resides within souls. In GFS.13, it is stated that together with His two potentialities, i.e. *Purush* and *Prakruti*, He resides within each soul in an omniscient form. In GFS.46, it is stated that the characteristic of being *anvay* and *vyatirek* within the progeny of *Prakruti*, i.e. Maya, is only that of Mul-purush. Therefore, God exists within souls through *Purush*. In GMS.13 T.2, it is said that any object that comes into contact with God becomes beyond the attributes of Maya. Here, in this Vachanamrut, it is also stated that whoever meditates on Him becomes beyond the attributes of Maya. Therefore, whoever comes into contact with Him or meditates on Him is elevated to be beyond the attributes of Maya. If God Himself resides in a *sakshat* form within a soul, why would that soul not become beyond the attributes of Maya? In GFS.27,

Shreejimaraj has stated that in all manners, He resides within someone who possesses such characteristics. If He was present from the beginning, why would He say that He resides in all manners? In GLS.27, it is said that only someone who abides by the five *vartmans* has a direct association with God. Therefore, He omnisciently resides within souls only through His lustre. Even this is in accordance with the worth of that individual. For example, in GFS.41, Shreejimaraj has stated that He does not exist in Purush-Prakruti in the same way that He does in Akshar; He does not exist in Pradhan-Purush as He does in Purush and Prakruti; He does not exist in Mahat-tattva as He does in Pradhan-Purush; He does not exist in Ahankar, the twenty-four elements or Vairaj as He does in Mahat-tattva; He does not exist in Vishnu, Brahma and Shiv as He does in Vairaj; He does not exist in humans as He does in those three; and He does not exist in animals and birds as He does in humans. Therefore, even through His lustre, He resides in accordance with the worthiness of the entity. This is also reiterated in S.5 Q.2 T.3, where it is stated that with His *anvay* form, He remains within the bound souls, liberated souls, Ishwar and Akshar; and His *vyatirek* form, is beyond all, including Mul-akshar, etc. Furthermore, in GFS.64 T.1, it is stated that just as the Sun-deity is the *aatma* of the Sun's lustre, the Lord is the *aatma* of His own lustre; and His lustre, is the *aatma* of Mul-akshar. Shreejimaraj is beyond all, including Mul-akshar, etc. He is unattainable by all. He remains *murtiman* only within His lustrous abode. The *darshan* of that *Murti* can only be attained by His *Muktas* but not by anyone else. When He gives *darshan* in a human form on the Earth in order to grant salvation to souls, by associating with His *Muktas*, only souls who, attain the spiritual knowledge about Shreejimaraj's *Murti*, develop *upasana* for Him, meditate on Him, worship Him and abide by His commands, attain eternal salvation. Only such souls attain His *darshan*. In K.4, the manner in which God remains *anvay* is clarified in its Rahasyarth Q&A.1. By saying that the person who stands at the centre of the glass rooms or amongst the glass statues, is seen everywhere, Shreejimaraj is stating that He is visible everywhere. Those are examples given to explain the matter. However, a person is inert and powerless and is incapable of being seen everywhere. In contrast, God is powerful and the knower of all. For the betterment of souls, He gives *darshan* in the infinitely many cosmoses in the same form as He does in Akshardham. It is not His reflection that is seen, like in the example of the person whose image was merely seen. A divine entity can never be properly described using examples of inert objects.

Rahasyarth Pradeepika Tika 271

Gadhada Last Section, Vachanamrut 38

In Samvat 1885, Vaishakh Sud 14 (Sunday 17 May 1829), Swami Shree Sahajanandji Maharaj was presiding in the temple of Shree Gopinathji, at the court of Dada Khachar in Gadhada. He was adorned entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) “Having considered the scriptures, such as the Sankhya scriptures, I have determined that all the forms that evolve from Maya are false because all those forms are destroyed by time (Kaal). However, the *Murti* of God that presides in God’s Akshardham, and the forms of the attendants of that God, i.e. His *Muktas*, are all true, divine and immensely lustrous. Furthermore, the *Murti* of that God and those *Muktas* are like that of a man. They have two arms and their form is the embodiment of truth, consciousness and bliss (*sat-chitt-anand*). Whilst residing in Akshardham, that God accepts worship performed by the *Muktas* using various different divine articles. He eternally presides there, bestowing unsurpassed bliss to those *Muktas*. Out of sheer mercy, that supreme Lord Purushottam Himself has manifested on this Earth to bestow salvation to souls. It is because of this that He has become visible to everyone. He is your cherished deity (*Ishta-dev*) and He accepts the services offered by you. There is no difference between the *Murti* of that *pratyaksh* Lord Purushottam, and the *Murti* of the God that presides in Akshardham – they are indeed one. This *pratyaksh* Lord Purushottam is the controller of all, including Akshar; He is the Lord of all Lords; He is even the cause of all causes; He reigns supreme; and He is the incarnator of all incarnations. For you all, He is worthy of being offered your *Ekantik upasana*. The numerous previous incarnations of this God who have manifested are also worthy of being bowed down to and offered adoration to [1].”

- (2) Shreejimaraj then continued His narration. He said, (2) “Consider firstly greed for wealth, etc.; passion for remaining in the company of women; partiality of the tongue for tastes; arrogance about the body; affection towards those who are averse from God; and affection for relatives. Someone who has these six tendencies never attains contentment, either whilst alive or after death. Anyone who wishes to attain happiness should discard such natures. He should tend towards abstaining from worldly activities. He should not keep the company of those who are equal to him. He should enjoin his soul with a disciple of God, i.e. a *Mota-sadhu* (*Mota-purush*) who is devoid of any arrogance about the body; possesses asceticism (*vairagya*); and is vigilant that even if a minor commandment has been violated, he has committed a severe misdemeanour. He should behave in accordance with the commands of that *sadhu* with his mind, actions and words. One must remain distant from any association with the sensations, but should not abandon the vows and allow an association with the sensations to occur. If someone does start associating with the sensations, his standing [in the *Satsang*] will definitely become unstable. This is a matter of principle [2].”

Gadhada Last Section, Vachanamrut 38 {272}

Rahasyarth Pradeepika Tika

There are two merciful statements in this Vachanamrut. In the first, Shreejimaraj has stated that the forms that evolve from Maya are false and destructible; whereas, His *Murti* that presides in His Akshardham, and the forms of His *Muktas*, are true, divine and immensely lustrous. Their forms are the embodiment of truth, consciousness and bliss, and they have two arms. God accepts worship offered by the *Muktas* and bestows bliss to them all. God is supreme. Out of sheer mercy, He has manifested on this Earth for bestowing salvation to the souls. He is the cherished deity of us all and He accepts our services. There is no difference between His human *Murti* and His *Murti* that resides in the abode; they are indeed the same. He is the controller of all, including Akshar; He is the Lord of all Lords; He is even the cause of all causes; He is the incarnator of all incarnations. For us, He is worthy of being offered our *Ekantik upasana* [1]. In the second, Shreejimaraj has stated that someone who possesses the six tendencies never attains contentment. One should enjoin the soul with the Lord's *Mota-sadhu* (*Mota-purush*) and behave in accordance with the command of that *sadhu*. Someone who associates with the sensations does not maintain stability [2]. These are the two topics.

Q1

In the second merciful statement, it is stated that someone who possesses the six tendencies, such as greed for wealth, never attains contentment, either whilst alive or after death. What kinds of such intense desires would ascetics and *gruhasths* have, which would result in them not remaining contented?

Ans

[1] An ascetic would not even think about sitting with or speaking to women. However, a woman may come into his proximity, and thoughts about looking at her may arise. This constitutes having passions for women. [1] Having thoughts about being with and being intimate with other women constitutes the passion for *gruhasths*. [2] An ascetic may be struck by an illness or another hardship, or he may want to go on a pilgrimage, etc., but cannot find anyone to pay for his expenses. He may then start to think, 'if I had kept some money, it would have come in use during these kinds of difficult circumstances.' Such thoughts may arise. He may need clothing, etc., but may not be able to get it when he needs it and instead, he may have to wait. During such circumstances, he may think, 'if I had kept a stock of clothes, it would have been useful.' Such kinds of thoughts may arise. This constitutes having greed. [2] A *gruhasth* may have accumulated wealth through honest means. However, if that money is not used for Shreejimaraj or a *Sat-purush* who abides by the five *vartmans*; or for a disciple who abides by the five *vartmans* and has difficulty finding enough to eat and drink, or to free him if he has become involved in certain legal difficulties, then, this constitutes greed for wealth, etc. [3] An ascetic who eats the foods he attains separately, but does not combine it all and mix it with water, is said to have a partiality for tastes. [3] Whilst eating, a *gruhasth* may become agitated or quarrel with the cook about the food being too salty or without taste. That should be known as having a partiality for tastes. In that case, how can ascetics even talk about food being too

salty or lacking in taste? [4] An ascetic may be arrogant about his knowledge or other virtues; he may have thoughts about wearing fine clothing, or he may be unwilling to offer his services to an eminent *sant*, etc. This constitutes having arrogance about his own body. [4] A *gruhasth* may have conceit about his caste, clan, wealth or standing in society, etc. He may be fascinated about wearing fine clothing and jewellery to enhance his physical appearance. He may not appreciate the greatness of an eminent disciple because that person is poorer than him or of an inferior clan. He may not offer his physical services to God and His disciples. This constitutes having arrogance about his own body. [5] An ascetic or disciple may have affection and affinity for someone who has not taken the patronage of Shreej Maharaj, is averse and outside the *Satsang*, or for someone who is an ascetic or disciple but not obedient to the commands of Shreej Maharaj. This constitutes having affection for those who are averse from God for both [ascetics and *gruhasths*]. [6] An ascetic may experience joy or sorrow at seeing the contentment or distress of his mother, father or other former relatives. He may remain in touch with them, ask about them and keep correspondence with them. This constitutes having affection for his relatives. [6] A *gruhasth* may have more affection for his wife, son and other relatives, who are not disciples of Shreej Maharaj, than he does for the disciples of Shreej Maharaj who abide by the five *vartmans*. His inclination (*vrutti*) may remain more focussed on them, and he may have more allegiance to those others. This constitutes having affection for relatives.

Q2

Ans

It is said that the soul should be enjoined with a *Mota-sadhu*. In which way does the soul enjoin with him?

Just as one has affection for his own body, he should have the same affection for the *Mota-sant* (*Mota-sadhu*). Just like he has congruency with the body, he should develop such congruency with the *sant*.

Rahasyarth Pradeepika Tika 272

Gadhada Last Section, Vachanamrut 39

In Samvat 1886, Ashadh Vad 10 (Saturday 25 July 1829), Shreejimaraj was presiding in the vestibule of the east-facing room, at the court of Dada Khachar in Gadhada. He was dressed entirely in white clothing. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj addressed all the *paramhansas* and disciples and said, (1) “What is the Maya of God? Having congruency with one’s body and possessiveness towards anything related to one’s body, is called Maya. That Maya should be discarded. Someone who has discarded this Maya can be said to have overcome Maya. Discarding Maya, one should develop affection for God. This is the fundamental principle of all the scriptures and it must be understood, either today, or after many days. Even the great, eminent disciples of God, such as Hanuman, Narad and Prahlad prayed to God, ‘protect us from Maya, in the form of congruency towards the body and possessiveness towards objects; and let our affection for you continue to develop. Furthermore, let us associate with a *sadhu* who has overcome that Maya and has affection for you, develop affection for him and consider that *sadhu* to be ours.’ We too should do the same and pray for the same things. We should listen to, think about, and contemplate about this principle [1].

[1]

“A disciple of God requires both the strength of a conviction about the soul (*aatma-nishta*) and the strength of understanding the greatness (*mahatmya*) of God. That conviction about the soul comprises of realising that the soul is separate from the body. Whilst staying amongst *sadhus*, someone may have occasional disputes for various reasons. In those situations, if he has congruency towards his body and possessiveness towards objects, and the flaws, such as arrogance (*maan*), anger (*krodh*), taste (*swad*), greed (*lobh*), lust (*kaam*), resentment (*matsar*) and jealousy (*irsha*), arise, it is possible that he will demerit the *sadhu* if he has not considered himself to be a soul. This will be extremely detrimental to him. A person should recognise himself to be a soul, which is separate from the body. That soul is not of the Brahmin, Kshatriya, or Kanbi castes. It is no-one’s son and no-one’s father. It has no caste nor does it belong to any clan. That soul is lustrous like the Sun and fire, and is conscious. The flames of a fire and the rays of the Sun are inert because if one touches them with a finger, they do not move. However, if one touches an ant with a finger, it halts and moves in the opposite direction. The soul is conscious and is described as being like the Sun or fire because like them, its form is lustrous. That soul has passed through numerous lifecycles. It is said that the amount of water in the ocean is equivalent to the amount of milk drunk by each soul from its mother’s breasts. In all those lives, it will have died in numerous different ways. Still, it is not dead; it is exactly the same as it always was. Even during that state of ignorance, when it believed itself to be the body, it did not die. So now that it has attained the knowledge about its form, how can it die? That soul should be believed to be one’s own form [2].

[2]

“How should the greatness of God be understood? God should be regarded as being the sovereign king of numerous cosmoses. There is no count to the number of cosmoses for which He is the master. It is stated:

द्युपतय एव ते न ययुरन्तमनन्ततया ॥

Due to your infinitude, even the Lords of the celestial abodes cannot realise your greatness.

Shreemad-Bhagwat Tenth Section Part 1 Chapter 87 Verse 41

“Within each cosmos exists Brahma, Vishnu and Shiv; the seven islands, the seven seas, and Meru, Lokalok and other mountains. The composition of the Earth would consist of all of these. Their composition would comprise of the fourteen Loks, the eight veils and all the other various aspects. God is the Lord of numerous such cosmoses. The number of villages owned by a worldly sovereign king can be counted even if his immense greatness cannot be understood. However, there is no count for the number of cosmoses for which God is the Lord, and therefore, the magnitude of God’s greatness is extremely immense. In comparison to that God, what would be the significance of a soul who exists in those cosmoses? It is nothing; absolutely insignificant. Within those cosmoses, God has imparted the pleasures of the five sensations to souls. What are those pleasures like? Many have given their lives in order to attain those pleasures. They seem so extremely rare to such individuals. However, the bliss inherent within the Lord’s *Murti* and within His abode is far superior. The pleasures of the worldly sensations are dependent on other objects and are experienced separately. God is the source of absolutely all pleasures. The pleasures related to God are indestructible and immensely extraordinary. Consider the example of an extremely rich *gruhasth*. He eats many different types of lavish foods. From his meal, he may give a small leftover piece of bread to a dog. That leftover is considered to be extremely inferior; what he ate is considered to be a great delicacy. Similarly, God has given the pleasures of the five sensations to innumerable souls who exist in the various cosmoses, but they are all completely insignificant, just like the leftover bread given to the dog. The bliss that exists within God is immensely superior. God bestows great pleasure to a soul during the deep sleep (*sushupti*) state. Regardless of the pain that someone may endure, when he enters the deep sleep state, he becomes contented. Even great entities, such as Brahma, Shiv, Laxmiji, Radhaji, Narad, Shuk, Sanak, and the nine Yogeshwars, sprinkle the dust from God’s feet over their heads. They leave aside their own self importance and relentlessly perform devotion to God. Just look at the wondrous creations that God has made in the world and what great ingenuity He has employed; a person develops from a person, an animal develops from an animal, a tree grows from a tree and a worm develops from a worm. If a person’s limb has been amputated, even the most skilful person is not able to replace that limb and make it exactly as it was before. Many such different abilities exist in God. By appreciating the greatness of God in that manner and understanding God to be the blissful *Murti*, one develops asceticism (*vairagya*) for everything else and affection develops only for God. Someone who is versed in both the

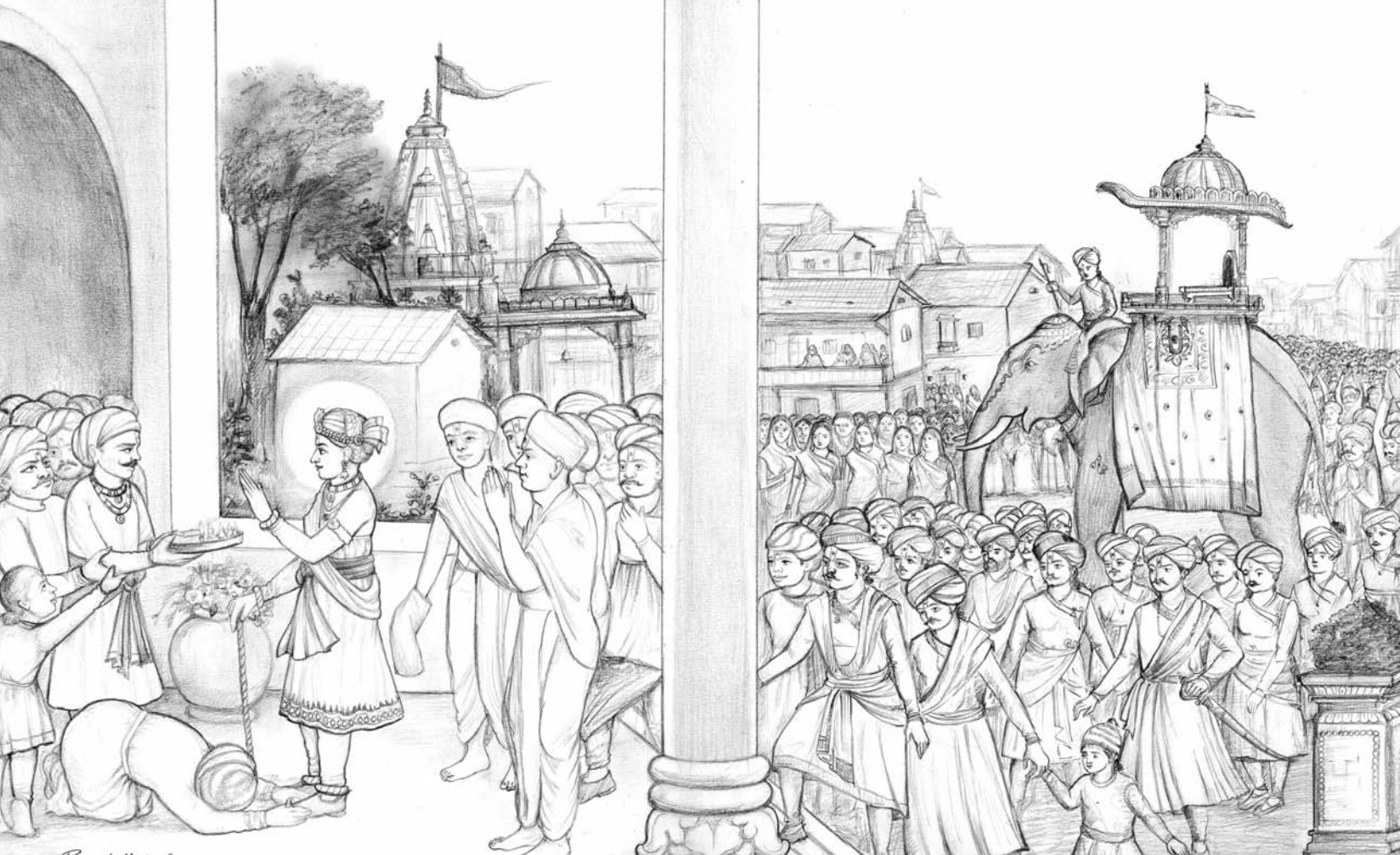
knowledge about the soul and greatness of God in that manner may have become bound to the pleasures of the five sensations, but still, he does not remain bound by them; he surely breaks free and emerges from such bondages. In that case, it goes without saying that someone who has discarded the pleasures of the sensations and behaves accordingly does not become bound by them. Having listened to these two types of spiritual knowledge, one should become mentally determined about them. For example, there may be a brave, violent man. One of his adversaries may have killed his father, as a result of which, he has become extremely aggrieved. Whilst he is still angry because of that incident, the adversary may kill his son and then kill his brother. He may then abduct his wife as well as his mother and enslave her to a Muslim. He may seize his village and property. In this way, as the adversary continues to harass him, the fury in his mind becomes evermore intense. He thinks only about this all the time, whilst awake and in his dreams. He becomes obsessive about it. Similarly, by continually remaining obsessed about these two aspects, a person becomes accomplished in that spiritual knowledge. This spiritual knowledge helps that individual if he faces any kind of adversities. For example, Hanumanji brought the Vishalyakarni medicine for Ramchandrajī and gave it to him to drink. Consequently, all the arrows that hit Ramchandrajī's body were automatically repelled from him (Valmiki-Ramayan Yuddh-kand Chapter 74). Similarly, someone who has established these two aspects within his mind may be attacked by arrows, in the form of wishes about indulging in the sensations, but they will be repelled away. The inclination (*vrutti*) of his *indriyas* will be repelled from indulging in sensations and will attach only to God. Only such an individual can be considered a disciple; because only someone who has become associated with the truth, i.e. the soul, and the truth, i.e. God, can be considered a disciple [3].

[3]

“When an angelic soul hears about these two aspects, it becomes embedded into his heart and it is disseminated throughout his entire body. However, when a demonic soul hears about them, they enter one ear and come out of the other; it does not even enter the heart. If a dog ate *khīr*, it would not be able to digest it and would have to regurgitate it. *Khīr* is considered to be the most superb of delicacies but it cannot remain in a dog's stomach and consequently, it cannot disseminate throughout its body. However, if a human ate the *khīr*, it would remain in his stomach and disseminate through his body, by which he would be satisfied. In the same manner, a demonic soul is like the dog; and this narrative can never enter his heart. It does become instilled into the heart of an angelic soul, who is like a human, and it pervades throughout his entire body [4].

[4]

“Only God is like God. By worshipping God, many have attained similar qualities to God but still, they can never become like Him. If that was possible, there would be many Gods. If this happened, the stability of the world could never be maintained because one God would say, ‘I will create the world,’ whilst another may say, ‘I will destroy the world.’ One God may say, ‘I will make it rain,’ another may say, ‘I will stop it from raining.’ One may decide, ‘I will make animals behave like humans,’ and another may say, ‘I will make humans behave like animals.’



Shreej Maharaj arrives in a city and is greeted by thousands of people, who ceremonially welcome Him, perform adoration to Him and present Him with expensive objects

In that way, the world would not remain stable. Just look at the perfectly systematic manner in which world functions; there is not even a slight disorder. Therefore, the only controller of all activities and the one Lord of all is indeed this God. It does not even seem possible that anyone else can come close to being like God. There is only one God and there is no-one else who can become comparable to Him. All these discourses that I have delivered may seem to be concise, but actually, everything is encompassed in them. The secret of these narrations can only be understood by a wise person; it is beyond the comprehension of others. Someone who has firmly understood and consolidated them has accomplished everything. There is nothing more left for him to achieve. Hearing the narratives that I have given, one should associate with a disciple of God who is resolute about these aspects. This will ensure that day by day, the matters contained within these discourses become increasingly more consolidated [5].

[5]

“The narratives that I am giving are not based on the imaginations of My intellect, nor am I saying this to you in order to reveal My accomplishments. The topics are based on My experiences. I am speaking about what I am practising. Indeed, I have much contact with women, wealth and other objects, and plenty of contact with the five sensations. Whenever I visit Surat, Amdavad, Vadodara and Vadtal, thousands of people gather, praise Me, and they ceremonially welcome Me with much reverence.



Disciples bring jewellery and expensive garments for Shreejimaharaj, which He accepts to further their devotion

In all those places, I reside in grand buildings and am given expensive clothing, vehicles, etc. Despite all of this, when I look towards the soul and contemplate about the greatness of God, those aspects all become completely insignificant. I do not become attached to any of those objects. I become oblivious to them all, in the same way that the body of past births is forgotten. It is because I have become accomplished about those two aspects that I am able to behave in this manner. If someone else becomes accomplished about these two aspects, he too can behave in this manner. It is therefore imperative that this narrative is understood.” Shreejimaharaj mercifully cited Himself in the narrative in order to enlighten others. In actual fact, He is the *sakshat* Shree Purushottam Narayan [6].

[6]

Gadhada Last Section, Vachanamrut 39 {273}

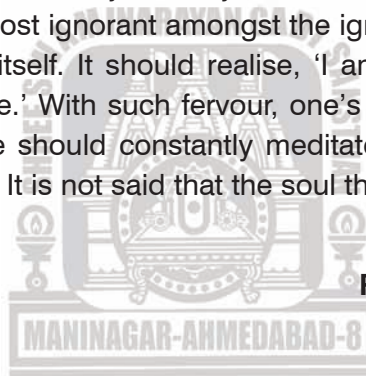
Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreejimaharaj has stated that having congruency towards the body and possessiveness towards objects related to the body, is itself called Maya. That Maya should be discarded and one should develop affection for the Lord. One should pray to Him, ‘protect us from Maya. Let us remain associated with Your *sadhus* and develop affection for them, and consider those *sadhu* to be ours’ [1]. There may be occasions when someone has disputes with a *sadhu* for certain reasons. However, if he considers himself to be a soul, he does not demerit the *sadhu*. Therefore, a person should recognise himself to be a soul, which is separate from the body. That soul is lustrous and conscious. It is ever-youthful and immortal [2]. God is the sovereign King of numerous

cosmoses. He is immensely blissful. He is the granter of bliss to all and the doer of all. He is extremely competent. If someone who, appreciates God's greatness in that manner; develops asceticism for everything else other than God; has affection for Him; and becomes versed about both the knowledge of the soul and the Lord, he becomes accomplished about that spiritual knowledge. The inclination of his *indriyas* is repelled from the sensations and attaches itself to God. Only such an individual can be considered a disciple [3]. This narrative becomes disseminated throughout the entire body of an angelic soul, but rebuffs from a demonic soul [4]. God alone is the only God; no-one else can become like Him. Someone who has understood this has nothing left to achieve. One should associate with those who have such resoluteness [5]. If someone focuses his vision towards the soul and God's greatness, he does not become attached to anything else [6]. These are the six topics.

Q1 In T.3, it is stated that one should obsess about the soul and the Lord. The Lord refers to Shreej Maharaj, but who does the soul refer to? Who is said to be obsessing?

Ans It is stated that one should remain obsessed about himself, i.e. the soul, which is separate from the three types of body, and about Shreej Maharaj. In GFS.20 Q.1, it is said that someone who does not look at himself is the most ignorant amongst the ignorant. Therefore, the soul should remain alert and vigilant about itself. It should realise, 'I am the soul, which is *Brahm-roop*. Shreej Maharaj resides within me.' With such fervour, one's soul should be considered to be Shreej Maharaj's lustre, and one should constantly meditate on the *Murti* of Shreej Maharaj. This is what has been explained. It is not said that the soul that sees, and the soul that is seen, are separate entities.



Rahasyarth Pradeepika Tika 273

**End of the Gadhada Last Section of the Vachanamrut with the Rahasyarth Pradeepika
commentary by Jeevanpran Shree Abji Bapashree**

Epilogue

In this manner, all the Vachanamruts delivered by Shreejimaraj have been compiled by the five Sadgurus; Muktanand Swami, Gopalanand Swami, Brahmanand Swami, Nityanand Swami and Shuk Muni, in accordance with what they heard and their own intellects. Whenever and wherever, Shreejimaraj delivered various discourses and bestowed bliss to His disciples while presiding in Gadhada, Shreenagar [Amdavad], Vadtal, etc.

Muktanand Swami, Gopalanand Swami, Brahmanand Swami, Nityanand Swami and Shuk Muni are highly intelligent [1]

Together, these five [Sadgurus] listened to the ocean of nectar [Vachanamruts] that were disseminated by Shree Hari; and according to their intellect and comprehension, they recorded and compiled them all [into this sacred scripture] [2]

Amongst these, firstly there are 78 Vachanamruts narrated by the son of Dharmadev in Gadhada; and they have the ability of fulfilling one's wishes [3]

Then, 18 of His favourite Vachanamruts, delivered in the village named Sarangpur, are written [4]

Next, 12 Vachanamruts, which have the ability to bestow bliss to all, delivered in the village named Kariyani, are written [5]

18 Vachanamruts delivered in the village named Loya, which can fulfil the wishes of all disciples, are then written [6]

7 Vachanamruts that are extremely dear to His Ekantik disciples, delivered in the village named Panchala, are transcribed thereafter [7]

Then again, the 67 Vachanamruts delivered by Swami in Gadhada, are faithfully transcribed [8]

The son of Dharma then delivered 20 Vachanamruts in the village of Vadtal [9]

Subsequently, the son of Bhakti and Dharma narrated 8 Vachanamruts in Shreenagar [Amdavad]. These are full of virtues and are highly valued by His disciples [10]

Then, the son of Dharma delivered 1 Vachanamrut in the village of Ashlali and that Swami also delivered 5 Vachanamruts in Jetalpur [11]

Once again, Swami narrated 39 Vachanamruts of essence from Gadhada [12]

In this manner, in accordance with the directive of Shreejimaraj, a total of 273 Vachanamruts have been compiled [13]

Ekantik devotion will definitely develop in anyone who faithfully recites these Vachanamruts or ardently listens to them [14]

Whilst living in Gadhada, Shree Hari – the Master and the Lord, bestowed bliss to His disciples. May He remain forever victorious [15]

His religious decree (*dharma*), knowledge about the soul (*aatma-gnan*) asceticism (*vairagya*), spiritual knowledge together with an understanding of His greatness (*mahatmya*), and the characteristics of true devotion (*bhakti*) [16]

Have been explained to His own disciples by the Treasure of compassion using numerous different examples. We bow down to Him, the son of Bhakti [17]

Through His Vachanamruts, Shree Hari, the son of Dharmadev, satiated His disciples. May this Lord forever remain pleased with us [18]

May whoever drinks this nectar of words, the Vachanamruts, and all the disciples, i.e. those who have resorted to the lotus feet of God, forever remain pleased with us [19]

This concludes the Vachanamrut, the divine words of nectar, bestowed by the son of Shree Bhakti and Dharma – Shree Sahajanand Swami.



Bhugol Khagol

In Samvat 1876, Bhadarva Sud 11 (Tuesday 31 August 1819), Swami Shree Sahajanandji Maharaj was presiding at the court of Dada Khachar in Gadhada. At that time, He had the following letter written, which contains extracts from the sacred scriptures, such as the Shreemad-Bhagwat. Attaining a human body in Bharat-khand is extremely rare, like a wish-fulfilling-gem (*Chintamani*). Deities such as Indra wish for such a body. The sensations, prosperities, affluences and lifespan of the deities are far superior to those of humans, but this is not where the endeavours for attaining salvation are. The means of attaining salvation can be performed only by having a human birth in Bharat-khand. Except for this, it cannot be attained in any other place or through any other kind of body. For that reason, attaining a human body in Bharat-khand is superior to receiving one in any other place in the Mrutyu-lok (mortal world). There is no equivalent place within the fourteen Loks. The names of these fourteen Loks are as follows. Above this Mrutyu-lok are six Loks. Of these, (1) the first is Bhuvar-lok. The evil deities reside here. (2) Above that is Swarg-lok. The deities such as Indra reside here. (3) Thirdly is Mahar-lok. Ancestral (*pitri*) deities, such as Aryam, reside here. (4) Above that, fourth, is Jan-lok. (5) Above that, fifth, is Tap-lok. The sages such as Bhrugu reside in those two Loks. (6) Above them, sixth, is Satya-lok. Brahma resides here. Including Satya-lok, that makes seven Loks. Below the Mrutyu-lok, there are seven Loks. Of these, [1] the first is A-tal; [2] second is Vi-tal; and [3] the third is Su-tal. The demons remain in these three Loks. Below them is [1] Tala-tal; [2] secondly Maha-tal and [3] thirdly Rasa-tal. The Nisha-char demons remain in those three. (7) Below those six is the seventh Lok, called Pa-tal. Snakes remain in that Lok. These seven Loks are below the Mrutyu-lok. Including these, there is a total of fourteen Loks, amongst which, Mrutyu-lok is superior. That Mrutyu-lok comprises of seven *dweeps*, which are concentric rings. (1) At its centre is the Jambu-dweep, which covers an expanse of 100,000 *yojans*. Surrounding that is an ocean containing salty water, which also covers an expanse of 100,000 *yojans*. (2) The next is the Plaksh-dweep, which covers an expanse of 200,000 *yojans*. Surrounding that is an ocean that also covers an expanse of 200,000 *yojans*. Its water is like ikshu, i.e. sugar-cane juice. (3) The third surrounding ring is Shalmli-dweep, which covers an expanse of 400,000 *yojans*. The ocean surrounding it also covers an expanse of 400,000 *yojans*, and contains water that is like wine, i.e. alcohol. (4) The fourth is Kush-dweep, which is similarly circular. This covers an expanse of 800,000 *yojans* and has an ocean surrounding it, which covers the same area. Its water is like Ghrut, i.e. ghee. (5) Fifth is the Krownch-dweep. This covers an expanse of 1,600,000 *yojans*; the ocean surrounding it, which also covers an expanse of 1,600,000 *yojans*, contains water that is like Kshir, i.e. milk. (6) The sixth is the Shak-dweep. This covers an expanse of 3,200,000 *yojans*; the ocean surrounding it is of the same size. This contains water that is like Dadhi-mandod, i.e. yogurt. (7) Seventh is the Pushkar-dweep. This covers an expanse of 6,400,000 *yojans* and the ocean surrounding it is also of 6,400,000 *yojans*. Its water is as sweet as Sudha, i.e. nectar. In this manner there are seven *dweeps*. Of these, Jambu-dweep

is superior. This Jambu-dweep contains nine land masses (*khands*). At the centre of that *dweep* is the golden Meru Mountain. Surrounding the base of that Mountain, on all four sides, is a landmass called Ilavart. *Upasana* to Sankarshan is performed there and Shivji is the principal disciple. A mass of land called Ketumal is to the west of Meru. It is also called Subhag. *Upasana* to Pradyumna is performed there and Laxmiji is the principal disciple. North of Meru, there exist three landmasses. The first is called Ramyak, where *upasana* to Lord Machh is performed and the principal disciple is Savarnimanu. Secondly, north of that, is the mass of land called Hiranyamay, where *upasana* to Kurmaji is performed and the principal disciple is Aryama. Still north of that is the land mass called Kuru, where *upasana* to Varah is performed and the principal disciple is Pruthvi. Those are the five land masses. From Meru, in an easterly direction, there is a mass of land called Bhadra-ashva, where *upasana* to Haygriv is performed and the principal disciple is Bhadra-shrava. There are three land masses to the south of Meru. The first landmass is called Harivarsh, where *upasana* to Nrusinghji is performed and the principal disciple is Prahladi. In a southerly direction from there, is another landmass called Kimpurush, where *upasana* to Ram and Laxmanji is performed and the principal disciple is Hanumanji. From there, in the southerly direction, is Bharat-khand, where *upasana* to the deity Nar-Narayan is performed and the principal disciple is Naradi. In this manner, the nine landmasses of Jambu-dweep have been stated. Amongst these, Bharat-khand is immensely superior. The reason for this is that the indulgence in pleasures and prosperities is much greater in the other eight Loks, but the spiritual means for attaining salvation cannot be performed there; such means to attain salvation can be performed only in Bharat-khand. For that reason, no other place is equivalent to Bharat-khand within the fourteen Loks. Bharat-khand is comprised of thirteen regions that are uncivilized, i.e. malignant. These are first Bengal; second Nipal [Nepal]; third Bhut [Bhutan]; fourth Kamakshi; fifth Shandh [Shindh]; sixth Kabul; seventh Lahore; eighth Multan; ninth Eran [Iran]; tenth Astambol [Istanbul]; eleventh Arban [Arabia]; twelfth Swal; and thirteenth Pilpilam. These regions are evil; if someone attains a human body there, it would be difficult for him to encounter a *Sadguru* who is a master of salvation, and to understand the religious decree associated with achieving salvation. There are another twelve and a half regions that are regarded as being civilised, i.e. auspicious. Their names are: first Poorva [Eastern]; second Vraj ; third Malav; fourth Maru; fifth Punjab; sixth Gujarat; seventh Dakshin [South]; eighth Malbar ; ninth Telang; tenth Dravid; eleventh Barmalar; twelfth Sorath; and half of Kutch. These twelve and a half regions are superior. *Sadgurus* and *sants* who have recognised Brahm, have a strong presence here. Those who attain a human body in these regions, are able to understand the religious decree (*dharma*), devotion (*bhakti*), asceticism (*vairagya*) and spiritual knowledge (*gnan*), and realise the path to salvation. The fact that these regions are superior is validated by the fact that many of God's incarnations have manifested there. Therefore, those regions are regarded as being superior. All the humans of Bharat-khand can achieve salvation if they perform the endeavours needed

for salvation. If they do not perform these endeavours, they do not achieve salvation. Therefore, a prudent person (*viveki*) would become free of committing any violent acts, sever any evil associations (*kusang*), seek the shelter of a *Sadguru* or *sant* who has recognised Brahm, and serve them. The characteristics of such *Sadgurus* and *sants* have been described in the sacred scriptures. One should recognise those who possess the auspicious virtues such as the religious decree, devotion, asceticism, spiritual knowledge, and take their patronage. One should accord the body, *indriyas* and *antah-karans* with their commands, and worship God. That itself is the means of achieving salvation. Whosoever has done this in the past, is presently performing worship, and will perform worship in the future, should be recognised as someone who has fully benefited from a human body. He should be recognised as being understanding and eminent. Someone who does not understand this, and instead becomes enticed by worthless worldly pleasures, or believes the words of a preacher with false philosophies who is himself prey to the deity of death (*Kaal*), has wasted his valuable human body that he has attained. Such individuals may seem to be wise in the eyes of the world, understanding and eminent, and they may carry much reputation and affluences within the world. However, all this is like a dream. Such people have believed all this to be real and have become infatuated by it. They do not understand the means to achieve salvation. The *sadhus* who have recognised Brahm and the sacred scriptures refer to such individuals as fools and who have effectively committed suicide. He would have to wait for an extremely long time before he attains another human body in a sacred place, by which he has the opportunity of achieving salvation. That duration is stated in the sacred scripture: It is said that our 666 years and 8 months is equivalent to Brahma's one *lav*. 60 such *lavs*, i.e. our 40,000 years, make one *nimish* of Brahma. 60 *nimishs*, i.e. our 2.4 million years, makes one *pal* of Brahma. 60 such *pals*, i.e. our 144 million years, make one *ghadi* of Brahma. 30 *ghadis*, i.e. our 4.32 billion years, make up one of Brahma's days. Four *yugs* make up one quartet. 1,728,000 years of *Sat-yug*, 1,296,000 years of *Treta-yug*, 864,000 years of *Dwapar-yug* and 432,000 of *Kali-yug*, i.e. 4.32 million years make one quartet. During one of Brahma's days, 1000 such *yug* quartets occur. During that one day of Brahma, 14 Manus and 14 Indras reign as sovereigns and are then destroyed. One Manu and one Indra reign for 308,571,428 years, plus 6 months, 25 days, 42 *gadis*, 51 *pals*, 25 *nimishs* and 42 *lavs*, plus a one 14th part of 12 *lavs*. One by one, fourteen Indras occur and die during one of Brahma's days. This is known as the first, continuous devastation (*nitya-pralay*). When Brahma's night time comes, he sleeps, during which time the *Tri-lok*, i.e. *Swarg*, *Mrutyu* and *Patal*, are destroyed. Brahma's night is as long as his day. Therefore, 8.64 billion of our years is the duration of one of Brahma's complete days, i.e. one day and night. During each of Brahma's day, this process of creation and destruction is repeated. The destruction that occurs is known as the second, causal devastation (*nimitt-pralay*). This is one of Brahma's complete days. 30 such days make up one month. Twelve such months make up a year. Brahma keeps his body for 100 such years. When Brahma relinquishes his body, the devastation of the cosmos occurs, together with the 14 Loks. At that time, all that emerged from Prakruti,

merges back into her. This is the third, natural devastation (*prakrut-pralay*). When the fourth and final devastation (*aatyantik-pralay*) occurs, infinitely many cosmoses are destroyed. At that time, even the cause of Pradhan-Purush, i.e. Prakruti-Purush, absorbs the infinitely many cosmoses into himself, who then becomes merged into the lustre of Akshar-purush. This is known as the fourth and final devastation. At the time of such devastation, the sequence in which everything is absorbed is the same as the sequence in which everything emerges at the time of creation. Those are the four types of devastation. The third of these, the natural devastation, occurs at the end of Brahma's lifetime. It is only when 350 million such natural devastations have occurred that a soul attains a human body. However, that body remains infatuated with false, material pleasures and gurus. In this manner, he wastes that opportunity [of attaining salvation]. That soul endures the miseries of the Yams, the pits of Narak, and the pain of the endless cycle of the 8.4 million species for another 350 million natural devastations, before attaining a human body again through which it has the opportunity of dwelling in a region where salvation is attainable. This is the period that needs to elapse before a human body is attained once again. So brothers, understand this today; take the patronage of a *Sadguru* and *sant*, i.e. the masters of salvation; ensure that your body, *indriyas* and *antah-karans* accord with their commands; better your soul and reach the abode of God. If you do not understand this issue today, you will needlessly waste this human body, which is a source of salvation-granting means. The wait to attain such an opportunity again is as long as described above. Even after going through that and regaining the opportunity to attain salvation, you will only attain it if you realise this. If you do not, you will not achieve salvation. This is an unfaltering principle. If you have understanding, think carefully about this. A fool gives no credence to the Shrutis and Smrutis; he will not be able to understand this issue.

MANINAGAR-AHMEDABAD-8

This concludes the Bhugol Khagol Section of the Vachanamrut

Nishkam-shuddhi

The rules of repentance, associated with adhering to the vow of remaining devoid of lust

[The Nishkam-shuddhi chapter is taken from Section 3 Chapter 27 of the Satsangi-jeevan scripture, which is written in the form of a dialogue between the sage Suvrat [Swaroopanand Swami] and King Pratapsingh, ruler of the village of Bhader. The Nishkam-shuddhi discussions took place on the 6th day from when the dialogues commenced]

सुव्रत उवाच

॥ षष्ठ्या निशागमेराजन्सदस्युच्चासनस्थितम् ॥ ब्रह्मानंदो मुनीन्द्रस्तं प्रणम्याऽपृच्छदीश्वरम् ॥ १ ॥

The sage named Suvrat says to King Pratapsingh, “Oh King! On the sixth day, after the *sandhya aarti* ceremony had concluded, the *sakshat* Lord Narayan, Shree Sahajanandji Swami Maharaj, was presiding on an elevated throne (*sinhasan*) amongst a congregation. The elite amongst the *munis* - Brahmanand Muni - bowed down to Him and asked, (1) “Oh Lord! Within this Uddhav *Sampraday*, there are many of us male disciples who have pledged to abide by the vow of remaining devoid of lust (*nish-kam*), i.e. the vow of celibacy (*brahmcharya*) (2). Oh Swami! That vow may be contravened due to any kind of association with a woman. It is You who is appropriate to dictate the penance to purify oneself if that does happen (3).” When asked in this manner, Shree Narayan Muni - Shree Sahajanand Swami Maharaj said, “Oh Muni! That vow of celibacy must never be contravened intentionally. If someone unintentionally breaks it, he should immediately perform penance to purify himself (4). By such purification, the eight-fold vow of celibacy is protected. By the preservation of that vow of celibacy, the ascetic disciples of God attain an *Ekantik* status. It is for that reason that I am stating the means of purification (5). A man who abides by the vow of remaining devoid of lust, i.e. celibacy, must never passionately and attentively listen to the words of women. If he does, he must observe one fast (*upvas*) (6). Narratives about the virtues and flaws of certain females are contained in the sacred scriptures, such as the Shreemad-Bhagwat. With the exception of these, a man who abides by the vow of remaining devoid of lust must never talk about the virtues of women. If he does, he must observe one fast. If he talks about the flaws of women, he must also observe one fast (7). The immoral poems, such as *Ras-manjari* and *Rasik-priya*, and other amorous (*rasik*) scriptures, describe *mugdha*, *madhya*, etc., i.e. the various types of female beauty. If someone who abides by the vow of remaining devoid of lust listens to these passages, he should observe one fast. If he himself describes such beauty, he must also observe one fast (8). If a man who abides by the vow of remaining devoid of lust intentionally stands and gawks at women whilst they are behaving routinely, for even a short while, he should observe one fast (9). If the sight of a man who abides by the vow of remaining devoid of lust meets with the sight of a woman for even a very

brief moment, he should observe one fast (10). If a man who abides by the vow of remaining devoid of lust touches the clothing that is worn by a woman, he must observe one fast. If he happens to touch a woman's hand, leg, or any other part, he must observe one fast. If he even touches clothes meant for women to wear, he must observe one fast. If that clothing is still wet from being washed, or washed and dried, or is completely new, he does not have to observe a fast if he touches it. However, if a woman has simply taken-off the clothing, and that is touched, he should observe one fast (11). If a man who abides by the vow of remaining devoid of lust talks to men about God, with the intention of making women hear the narration, he should observe one fast (12). Even if vile thoughts about women arise in his *chitt*, a man who abides by the vow of remaining devoid of lust should observe one fast. If he actually talks to a woman, he should observe one fast (13). If a man who abides by the vow of remaining devoid of lust secretly sends messages about even spiritual knowledge through another man or woman, to a woman, he should observe one fast. If a woman has secretly sent a message to him and he covertly listens to it, he should observe one fast (14). If a man who abides by the vow of remaining devoid of lust covertly sends God's consecrated flowers, sandalwood paste, food, clothing, etc., to a woman, he should observe one fast (15). If a woman has sent God's consecrated objects, such as flowers, sandalwood paste, food, clothing, or other objects, and a man who abides by the vow of remaining devoid of lust secretly accepts them, he should observe one fast (16). If a man who abides by the vow of remaining devoid of lust writes letters, or has letters written for him, and secretly sends these to a woman, he should observe one fast. If a woman sends him blank pages on which to write such notes, and he secretly accepts them, he must observe one fast (17). If a man who abides by the vow of remaining devoid of lust secretly sends any object, such as food or clothing, to a woman, he should observe one fast. If a woman has sent objects, such as food or clothing to him, and he secretly accepts them, he must observe one fast (18). If a man who abides by the vow of remaining devoid of lust attentively looks at a picture of a woman, he should observe one fast. If he creates the painting himself, he should observe one fast. If he touches a man who is dressed as a woman, he should observe one fast. If he even speaks to such a man, he should observe one fast (19). If a man who abides by the vow of remaining devoid of lust goes to where women are bathing, sleeping or performing other such activities, and he too does the same activities there, he should observe one fast (20). If a man who abides by the vow of remaining devoid of lust goes to urinate in a place that is frequented by women, he should observe one fast. If he goes to defecate in such a place, he should observe one fast (21). If a man who abides by the vow of remaining devoid of lust stops to listen to a narrative about God delivered by a woman, he should observe one fast. If he even sits facing a woman, he should observe one fast (22). When the path is wide, and there is no other reason, if a man who abides by the vow of remaining devoid of lust does not walk keeping a distance of at least five arms (7.5 feet) from a woman and instead, walks closer to her, he should observe one fast (23). If a man who abides by the vow of remaining devoid of lust travels in the same vehicle as a woman is seated, he should observe one fast. If he even

touches a picture of a woman, he should observe one fast (24). Except for the statues of the deities, if a man who abides by the vow of remaining devoid of lust touches statues of women made of wood, stone, sand, etc., he should observe one fast. If he happens to see the genitalia of a woman, he should observe one fast (25). If a man who abides by the vow of remaining devoid of lust happens to see animals or birds whilst they are in coitus, and becomes captivated by that sight, he should observe one fast (26). A woman may intentionally, by mistake, or as a consequence of her natural temperament, enter his specific locality, which is enclosed by a hedgerow, fence or wall; and he may be there alone. If that happens, a man who abides by the vow of remaining devoid of lust should observe one fast (27). A man who abides by the vow of remaining devoid of lust may enter a house alone, to do something, either quite naturally or because of circumstances. A woman may be in that house. Even if he enters that house and immediately comes out again, he should still observe one fast (28). If a man who abides by the vow of remaining devoid of lust has a vile dream relating to women, as a result of which, his vows are tainted, he should observe one fast. If he ejaculates by looking at a woman, he should perform one fast (29). If a man who abides by the vow of remaining devoid of lust is served by a woman when he eats, he should perform one fast for the purification of his soul (30). An ascetic man who abides by the vow of remaining devoid of lust may go to perform bodily excretions having removed his *kopin*. If he stumbles across a group of women at this time, he should observe one fast (31). In that manner, if someone interacts with women in ordinary circumstances, he should observe one fast. Similarly, if someone who has vowed to remain devoid of lust associates with women in another place, he should observe one fast (32). Further to the above, I shall now narrate the additional fasting incurred as a result additional associations with women. If a man who abides by the vow of remaining devoid of lust happens to remain in solitude with a woman, for even a short while, he should observe three consecutive fasts. If he happens to walk on a street alone with a woman, he should observe three consecutive fasts (33). If a man who abides by the vow of remaining devoid of lust becomes overcome by lust and ejaculates himself by his own hands, or by the hands of another person, he should observe four consecutive fasts (34). If he has actual sex with a woman, he should observe the *dharna-parna* vow (alternative days of fasting and eating) for twelve continual months. On the day of the fast, he may drink only water. On the alternate day of eating, he may eat only baked flour that has been mixed with water, which does not contain any salt. He should observe this for twelve months (35). If someone is physically unable to observe the vow of *dharna-parna* for twelve months, he should become aware of the other methods of becoming free from sins, which have been stated in the Dharma-shastra; and perform atonement in accordance with his capacity (36). On the day that a man who abides by the vow of remaining devoid of lust observes a fast for penance as previously stated, he may drink water only but not eat any food. Irrespective of whether he is a child, ill or aged, if he has to observe a fast for penance as previously stated, he may consume only water but not eat anything. From the age of eight to sixteen years, someone is classified as being a child; and someone who is over the age

of 80 years is classified as being aged; these are the circumstances (37). A man who abides by the vow of remaining devoid of lust must definitely observe these fasts. You should realise this to be My command (38). If a man who has taken the vow of remaining devoid of lust does not observe fasts in penance for breaking that vow, or if someone else is observing a fast and he stops him from doing so, both those individuals will become immensely overcome by lust (39). If a child, aged or ill person who abides by the vow of remaining devoid of lust, has violated the vow, and someone else takes pity on that individual and prevents him from observing a fast; the person who took pity should observe the fast on his behalf in order to purify him (40). I have formed this decorum for purification of the *antah-karans* of a man who abides by the vow of remaining devoid of lust. Someone who has taken the vow of remaining devoid of lust and who abides by these should be recognised as being part of our Uddhav *Sampraday*. Anyone who does not abide by them is not a part of our Uddhav *Sampraday* and is in fact, averse to God (41).” Now, the sage Suvrat says, “Oh King! Hearing this type of narrative from the destroyer of all miseries, Hari, i.e. Shree Sahajanand Swami Maharaj, all the eminent sages, such as Brahmanand Muni, sitting in the assembly who abide by the vow of remaining devoid of lust, i.e. all the disciples of God, except for the *gruhasths*, became extremely pleased. They all bowed down to Shreejimaraj, who forever remains attentive to the betterment of His disciples. They all took a solemn oath to behave in the way that Shreejimaraj had stated (42).”

इति परमपवित्रामत्र निष्कामशुद्धि । प्रतिदिनमनुरागाद्ये पठेयुः प्रभाते ॥
त्रिभुवनजयदर्प ते सुखेनैव कामं । सकलगुणकलंकं नूनमुन्मूलयेयुः ॥ ४३ ॥

This is the immensely sacred Nishkam-shuddhi, the rules of repentance associated with adhering to the vow of remaining devoid of lust, as narrated by Shreejimaraj. Within this world, if a man who abides by the vow of remaining devoid of lust ardently recites this each day during the early morning, he will be able to completely uproot lust from his own heart due to the bliss derived by doing so. That lust is such that it affects even someone who has the immense pride associated with being victorious over the Tri-loki, and it blemishes all of one's virtues, i.e. all virtues are transformed into being evil.

**This concludes the commentary to the Nishkam-shuddhi, translated by Nityanand Muni
- a disciple of Shree Sahajanand Swami**

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